

VISIONS OF FAITH

The Sesquicentennial History of the
Kings Mountain Baptist Association

1851 - 2001



Lansford Jolley



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Lansford Jolley

Author

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Cover Illustration: Image Design and Advertising

Book Design: Image Design and Advertising

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THE SESQUICENTENNIAL HISTORY

of the

KINGS MOUNTAIN BAPTIST ASSOCIATION

1851 to 2001

History Committee since 1997

Mr. Lansford Jolley, Historian, Boiling Springs Church

Mrs. Delores Hamrick, Associate Historian, Poplar Springs Church

Mrs. Theresa Lowe, Double Shoals Church

Mrs. Betty Black, Emmanuel Church

Mrs. Ruth Philbeck, New Buffalo Church

Mrs. Barbara Starnes, Eastside Church, Kings Mountain

Mr. Thirlen Osborne, Boiling Springs Church

Mrs. Helen Blanton, Eastside Church, Shelby

Mrs. Lenora Morris, First Church, Grover

Mrs. Becky Hamrick, First Church, Shelby

Mrs. Lib Hughes, Westview Church

Two persons not on the committee who provided much assistance were Mrs. Louise Wright from Oak Grove Church and Mr. Yates Harbison from First Church, Kings Mountain. We appreciate everyone who helped make the book possible.

ACKNOWLEDGMENTS

*T*he research and writing of the history of the Kings Mountain Baptist Association has been an enjoyable experience. When I became historian for the Association, I had just completed writing a Gardner-Webb history which was published in 1997. For some time there had been discussions of the need for a new history of the Association. Many churches and various Christian organizations were founded near the middle of the Nineteenth Century. It became obvious that if we were to have an updated history, the year 2001 would be the proper time to celebrate the Sesquicentennial of the Association founded in 1851.

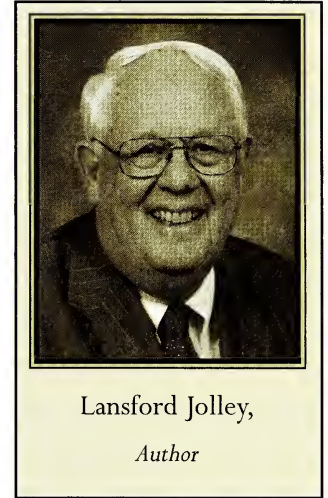
While I did the research and writing of the history of the Association, many others played significant roles in creating this book. Professor Thirlen Osborne, former faculty member in the English Department at Gardner-Webb University and member of the History Committee of the Association, proofread the manuscript and made corrections on style, grammar, and punctuation.

From the beginning, it was felt that the book should include a short history of each church in the Association along with pictures of the present pastor and church building. The other members of the History Committee of the Association gave assistance in contacting the churches and getting this material. Many people in the churches are responsible for the church histories and pictures. While we have done some editing, the material in the book dealing with the churches of the Association is the material provided by the churches. We thank you.

I am grateful to many people at the Associational office. Executive Director Leland Kerr gave his support and encouragement throughout the process of creating the history. The staff was most cooperative and helpful. I will always appreciate the helpfulness, kindness, and Christian spirit of Margaret Lipscomb as she provided needed material, typed the manuscript, and was helpful in very many ways. Judy Franks, Joe Collins, and others helped in various ways including the development of graphs. Robyn Kerr scanned and helped correct church histories. Leland Kerr, Charles Reed, Bonnie Doughtie, Joe Collins, and Teresa Davis were interviewed, and I am thankful to them for their time and information. Their information which was obtained in the interviews made a valuable contribution.

Suzanne Gobble served as a summer worker at the Association and during the summer of the year 2000 spent considerable time taking pictures and getting material from the churches. She is the daughter of Dr. Marvin Gobble, pastor of Zoar Baptist Church, and his wife, Joy.

My wife, Cothenia, is always a great help and source of inspiration and encouragement.



Lansford Jolley

Author

FOREWORD

Kings Mountain Baptist Association, Inc., has a rich heritage of vision, faith, ministry, and missions. A vision 150 years ago created this Association and named it for a region (Kings Mountain Battleground) that was dear to the hearts of the people. Throughout our history, God has blessed us with “visionaries.”

The thirteen founding churches responded by faith believing that the forming of a new Association would broaden opportunities to work together with other churches in a smaller geographic region. Throughout our 150 years, this faith has continued as more and more churches have been started and more opportunities occur to work together.

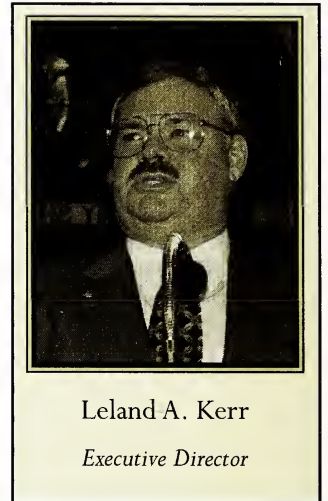
As the Association has grown, more opportunities are available for our churches to partner together to minister. Throughout our 150 years, our churches have responded to ministry needs. Today we are one of the strongest Baptist Associations in North Carolina.

Missions support and missions involvement have been an important part of the work of the Association throughout our history. As the Association assists churches to be on mission in their setting, we also encourage churches to partner together to do missions literally all around the world. We are a mission-minded Association.

This history will take you on a journey of 150 years. It will also help you learn more about our family of churches. I encourage you to read it with a sense of gratitude for the past, an awareness of the present, and a challenge for the future.

Lansford Jolley, our Association Historian, is a life-long member of one of the thirteen founding churches—Boiling Springs Baptist Church. His expertise as a historian and appreciation for the work of Kings Mountain Baptist Association, Inc., combine to create this fine written history. For this I am grateful.

I think you will be inspired as you read of our rich heritage of vision, faith, and ministry. I heartily recommend this book to ministers, church members, friends, supporters, and other readers.



Leland A. Kerr

Executive Director

Leland A. Kerr

Executive Director

Kings Mountain Baptist Association, Inc.

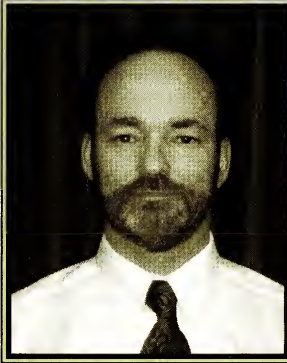
KINGS MOUNTAIN BAPTIST ASSOCIATION

OFFICERS AND STAFF

2000 - 2001



Leland A. Kerr
Executive Director



Joe Collins
Church Development Director



Charles Reed
*Director,
Church & Community Ministries*



Margaret Lipscomb
Administrative Assistant



Judy Franks
Financial Secretary



Teresa Davis
CCM Assistant



Baptists in Europe and North America: A Brief History

At the beginning of a new century and a new millennium, the Kings Mountain Baptist Association, founded in 1851, will celebrate in 2001 its sesquicentennial or first 150 years as an Association. However, to better understand the history of our Association, we need to have some insight into the origins and development of Christianity. The writer will very briefly trace the story of Baptists in Europe and North America before explaining in more detail Baptists in North Carolina and the history of the Kings Mountain Association.

Other denominations often pinpoint their origin by naming a man and a place of origin, but it is more difficult with Baptists. Some might contend that the Baptists go back to John the Baptist. However, John the Baptist was the forerunner of Christ, and as Hershel Hobbs stated, "I would not want to go back behind Christ to determine our origin" (Hobbs, *The People Called Baptists*, Oklahoma Baptist University, 1981, p.11). We Baptists believe that our faith and practices are based on the Bible, including the New Testament story of the birth, death, and resurrection of Christ, the founding of the early churches, and Jesus's command, "Go ye therefore and teach all nations, baptizing them in the name of the Father, the Son, and the Holy Spirit, teaching them to observe all things whatsoever I have commanded you; and lo I am with you always, even unto the end of the world" (Matthew 28:19-20). This idea of winning converts was something rather new in the Roman Empire into which Jesus was born. Most other

religions, including Judaism, gave little or no emphasis to proselytizing or winning converts.

So do we trace the Baptists back to New Testament times? We can certainly trace many or most ideas, beliefs, and practices of the modern Baptist church to the New Testament. However, most scholars believe that we cannot trace a Baptist organizational structure beginning in the early Christian church and continuing to the present.

Baptist principles are grounded in what we believe to be the New Testament truths. However, by the second century A.D., forces were at work which Baptists and other Protestant groups now believe distorted the rather simple but profound teachings of the early Christian church or churches. Hobbs states: "The simple organization of local New Testament churches became eventually the hierarchical system of a monolithic church headed by a pope and claiming authority in both the political and spiritual spheres" (Hobbs, p. 11).

The early Christian church was persecuted at times from Emperor Nero in the first century until the Fourth Century when Christianity became the recognized religion in the Roman world. After the fourth century, the church and state or states often feuded, but at times cooperated, particularly in the inquisition designed to ferret out heretics. As the Eastern Roman or Byzantine Empire developed different political, social, and economic practices, the Christian church also developed two bases of spiritual power: one centered in Rome, the Catholic Church, and the other centered in Constantinople, the Eastern Orthodox Church.



The story of the Middle Ages following the fall of the Roman Empire is particularly the story of political forces, including kings and emperors and their relationship to popes and church hierarchies, which possessed varying degrees of power at different times in different places.

In Western Europe for approximately a thousand years, persons were essentially born into the Catholic Church. While it is difficult to describe accurately the beliefs and practices of the Medieval Catholic Church, several patterns developed including the following: (1) The church consisted of the hierarchy, and outside the church, there was no salvation. (2) Faith somewhat passed into eclipse, and direct relations to God were not emphasized. (3) Confession was not made directly to God but to a priest (Hobbs, p. 12).

In the meantime, there were people, considered heretics by the Catholic Church, who held on to much or some of the same faith and beliefs of the New Testament Church. Groups, driven underground, included those often taking the names of their leaders: the Waldensians, Peter Waldo, and the Mennonites, Menno Simon. Hobbs calls these groups our spiritual ancestors, but does not call them part of an organizational structure that can be traced from the early Christian Church to the earliest people that can be called Baptists.

In the Sixteenth Century in Europe, there was a movement called the Protestant Reformation. Martin Luther was a Catholic monk in Germany who studied, fasted, and prayed but believed God was a just God and would punish him as a sinful person. His spiritual exercises failed to bring him the desired peace of mind. However, in reading from the Apostle Paul, he meditated on scripture stating "The just shall live by faith." Luther came to believe that the just lived by faith and faith alone. Luther questioned many of the teachings of the Catholic Church. In 1517, Luther posted on the church door at Wittenberg the Ninety-five Theses that he was ready to debate with the church, including the indelible character of the pope and priesthood. Luther believed that we are

saved by the grace of God and that man has salvation as he in faith responds to the grace of God. ("By grace are you saved through faith.") He therefore attacked the sale of indulgences, the authority of the pope, and other practices of the Catholic Church. Luther and his followers originally planned to promote reform in the church but eventually came to realize that there was no place for them in the Catholic Church. What therefore started out as a reform movement evolved into a revolt against the church and resulted in the founding of the Lutheran Church. While Luther and others, including John Calvin and Ulrich Zwingli, led in this religious organizational movement against the Catholic Church and the founding of other denominations, these were not Baptists, nor direct organizational forerunners of modern Baptists.

In England, the revolt against the Catholic Church was not so much over theological differences as the desire of Henry VIII to control the church so that he could divorce his first wife, Catherine of Aragon, and marry Ann Boleyn. In 1534, the Act of Supremacy in England made Henry VIII the head of the Church of England. Under Henry VIII, men, women, and children who dissented from the beliefs of the Church of England were sometimes burned at the stake. Soon thereafter, Henry VIII issued two proclamations against heretics in which he referred to Anabaptists. Anabaptists referred to groups who baptized again because they did not believe in infant baptism. By the Sixteenth Century, there were Anabaptists in England as well as in the Netherlands and other parts of Europe. Some were burned to death, and others were persecuted to death in various ways because of their heretical beliefs. Queen Elizabeth of England in 1560 warned all Anabaptists and other sectaries to depart from her realm within twenty-one days on pain of imprisonment and forfeiture of goods.

In Switzerland, Conrad Grebel, Felix Mantz, George Blaurock, and others were arguing against infant baptism. One writer said that no persecution was ever more gratuitous and unfounded. On March 7, 1526, in Switzerland,



it was decreed by the Zurich Council that whosoever re-baptized would be drowned, and the threat was carried out against Mantz and others with similar beliefs. The story is that when Mantz was about to be cast into the stream by the executioners, he sang with a loud voice, "Into thy hands, O Lord, I commend my spirit," and there-with was drawn into the water and drowned (Veddar, *A Short History of Baptists*, 1907, p. 139). Others were burned and put to death in various ways because of their beliefs, including the desire to be re-baptized.

While many reformers were opposed to practices and teachings of the Catholic Church, the reformers Ulrich Zwingli, John Calvin, and Martin Luther and their followers were often opposed to the Anabaptist movement. Zwingli had once moved into the direction of opposing infant baptism, or at least supporting the movement to re-baptize. However, he refrained from following through and seemingly made no attempt to thwart the persecution of Anabaptists.

Veddar (p. 145) states that the name Anabaptists stands in the literature of the Lutheran Reformation as "a synonym for the extremist errors of doctrine and the wildest excesses of conduct." It should be explained that in different places in Europe, the term Anabaptist had somewhat different meanings. Any one who dissented from orthodoxy and would not conform to the state church, whether Catholic or Protestant, might be called an "Anabaptist" (Veddar p. 146). However, the practice of baptizing again upon the profession of faith was the belief that brought some unity to the movement.

The people called Anabaptists had never chosen that name, and many had maintained that it was not properly applied to them. These Anabaptists, who many considered fanatical in creed and immoral in conduct, were eventually glad to be rid of the hated title of Anabaptists. Most simply referred to themselves and others as the "brethren."

While the story of the forerunners of the Baptists of today is somewhat murky in the 1500's, the story of the early days of Baptists becomes clearer in the 1600's.

Many historians agree that the history of Baptist churches dates from John Smyth, who together with a group of separatists (dissenters from the Church of England) fled from England to Holland. Convinced that the New Testament taught only believer's baptism, he baptized himself by pouring. Then he baptized thirty-six others. This, according to Hobbs (p. 13), happened about 1609-1610. Later the group questioned his authority to baptize, and some of his followers sought admission in the Mennonite Church. Most of them, however, led by Thomas Helwys and John Murton, returned to England where they formed the first Baptist church on English soil about 1611-1612. Soon thereafter, Helwys published his little book, *A Short Declaration of the Mystery of Iniquity*, which was addressed to King James I. In it he pledged the Baptist's loyalty to the King as a political figure but denied his authority over the conscience in spiritual matters. He was put in Newgate Prison and probably died there. After the 1640's, the group was usually referred to as Baptists with the prefix Ana dropped (Hobbs, p. 14). Baptists, according to Hobbs, were the first English group to champion complete religious liberty Mead describes Baptists thus: (Hobbs, p. 14)

They (Baptists) have never been a state church, never taken orders from any government or king [at the same time being good citizens where man's law did not conflict with God's law]; in their blood is an eternal insistence that the state shall rule only in affairs political, and let the church alone. They are God's patriots, putting allegiance to him always above allegiance to Caesar. Freedom of conscience and complete divorce of church and state! How they have suffered for that! They faced mockery and mud, fines, whippings and iron bars; [in Europe] they have been burned at the stake and pulled on the rack, but they have held to it. And note this: never once in their bitter, bloody history have they struck back at their persecutors or persecuted any other for his faith.



In England after 1689, Baptists and other non-Church of England groups experienced much toleration. However, as is often the case with religious groups, they seem to have had a commitment that grew strong during times of persecution, but granted more toleration, tended to languish. This was true of the Baptists in England. Fifty years after the Edict of Toleration, instead of growing, the Baptists of England were scarcely more numerous. Veddar states, "Their (the Baptists) spiritual power had dwindled to a painful state of deadness and inefficiency. But the Baptists were not dead" (Veddar p.236).

At least by the latter part of the Seventeenth Century (1600's) in England, there were two groups, the particular Baptists and the General Baptists. In 1677, the particular churches published a modified form of the Westminster Confession, which they reissued in 1688. The basic doctrine of this confession is similar to the system of doctrines approved by some Baptist churches today. The General Baptist brethren issued a confession in 1768, which included a mild form of Calvinism.

Meantime, there was a general decline in the caliber of ministers in the Church of England, as well as a decline in their commitment to the Christian cause. In plays and literature of the period, the clergy of the established church (Church of England) were depicted as drunken, lecherous, swearing, gaming persons.

However, John Wesley, the founder of Methodism, and the great preacher George Whitefield, and others helped to develop a great wave of religious zeal over the entire English nation. Veddar states that England was born again, and the new life on which she then entered has lasted somewhat until the present day (p. 244). This awakening had its effect on all religious groups in England, including the Baptists. The man who did the most toward the regeneration of English Baptists was William Carey, the shoemaker. Carey heard the gospel preached, was convicted of sin, became converted, and diligently read the Bible. He was baptized on profession of faith in the Neu River on October 5, 1783, by Dr. John

Ryland, who wrote in his journal, "This day I baptized a poor journeyman shoemaker." In 1787, Carey was called to the pastorate of a little Baptist church at Moulton. The church was so poor that Carey could be paid very little. Therefore, he continued to study as he worked as a cobbler. He is said to have learned seven languages in five years, including Greek and Hebrew. Carey became convinced that Christians should attempt to carry the gospel to the heathen everywhere. He did not get much encouragement at first. Dr. Ryland explained to Carey once as Carey was speaking, "Sit down young man. When the Lord gets ready to convert the heathen, he will do it without your help or mine." Carey was later appointed to preach the sermon at the meeting of his Association at Nottingham, England, on May 30, 1792. He chose as his text Isaiah 14:2-3 and announced, "Expect great things from God; and attempt great things for God." A resolution was passed at this meeting for the establishing of a missionary society to be presented at the next ministers' meeting (Veddar, p. 252).

That meeting was held in Andrew Fuller's study at Kettering on October 2, and then and there "The English Baptist Missionary Society" was organized with little money. The poorer churches in England raised enough money to send out Carey and a Baptist surgeon named Thomas to India in June 1793. Scholars say that Carey was not a great preacher but used his other skills to promote the Kingdom of God. No one could equal him as a scholar, translator, and writer. Before his death, there had been issued under his supervision, he himself doing a large part of the work, versions of the Scriptures in forty different languages or dialects, spoken by a third of the people on the globe. Of these Scriptures, two hundred and twelve thousand copies had been issued (Veddar p. 234). Eventually the learned societies of Europe recognized him as one of the greatest scholars of his age, but Veddar points out, "He was to the last a humble missionary of the religion of Christ." Carey's work drew the attention of all Christians and gave the missionary cause



a great forward impulse, which it has never lost. The story of William Carey takes our historical narrative past the arrival of the first Baptists in North America. However, it is important to fit William Carey and his modern missionary emphasis into the story early.

The first Baptists in the new world settled in New England. Baptists and other early settlers did not come directly to North Carolina because of the lack of deep-water ports. Baptists, therefore, had to pass through other sections of the country before arriving in Carolina. Huggins states that Baptists in the New World, except for Rhode Island, did not find an atmosphere congenial to them.

Roger Williams knew in boyhood what persecution meant, for within sight of his home in England, a lay preacher was burned as a heretic. When a ship sailed for New England in December 1630, Williams and his wife were aboard. After settling in Salem, Massachusetts, he became a teacher in the Salem Church, but soon because of his teachings came to be suspected of heresy by the authorities in Boston where, for all practical purposes, a theocracy had been established—church and government were one and the same. Williams meanwhile was friendly with the Indians and purchased some land from them in Providence, Rhode Island. There in 1638, he and twelve “friends and neighbors” founded the Rhode Island colony which was an “organization of a community on an unheard of principle of absolute religious liberty combined with perfect civic democracy.” An effort was made to secure a charter from the English government, which would forever provide for a free church in a free state. In 1663, such a charter was granted. In 1639, the First Baptist Church of Providence was established by Roger Williams. About 1639, Roger Williams was baptized by immersion along with several others. Thus he had repudiated the baptism he had received as a child in the Church of England.

While Puritans of New England wanted to reform or purify the Church of England, the Baptists wanted to sep-

arate from the Church of England. To the Puritans of New England, who knew little about Baptists and their beliefs, the Baptists were considered radicals and if allowed to flourish, would cause the social order to disintegrate. Therefore, the Baptists were persecuted. One example of religious intolerance and bigotry was the dismissal of Henry Dunster from the presidency of Harvard College. Dunster became the first president of Harvard College in 1642. Twelve years later, he was compelled to resign his office because he had accepted some Baptists views.

In the Seventeenth Century, Baptists settled in various English colonies in the northern area of what became the United States. The date of the First Baptist Church of Charleston in the south is given as 1685. Baptists in the middle colonies experienced much more toleration than in some other areas. A Baptist church was established in 1688 in Philadelphia.

The early Baptists in North Carolina came from Virginia, as did most of the early permanent settlers. Virginia was a crown colony, and during the period from 1642 to 1677 when Sir William Berkeley was governor, a constant effort was made to enforce complete conformity to the Church of England and thereby eliminate dissenters. Examples of obstructions and persecutions of Baptists in Virginia include the following: (1) David Thomas was prevented by a mob from preaching in Culpepper, and (2) the clergy of the established church attacked the Baptists from the pulpit, calling them false prophets and wolves in sheep’s clothing.

The early exploration of North Carolina and eventual settlement by settlers from Virginia is too long a story to tell. However, by 1654, there was a steady flow of settlers from Virginia into the area of the Albemarle Sound in the northeastern part of the state. While Jamestown, Virginia, had the first permanent English settlement in what became the United States, North Carolina had an earlier settlement on Roanoke Island, which came to be known as the Lost Colony.



While the first permanent settlers of North Carolina came from Virginia, others came from Pennsylvania, South Carolina, New Jersey, and other states. The settlers could not come directly by ship into North Carolina because of the forbidding and dangerous coastline. Cape Hatteras extends into the “Graveyard of the Atlantic,” and inside the other capes are the shallow sounds unsuitable for heavy shipping.

These first settlers into North Carolina had neighbors in the Native Americans (Indians). At the time the state was settled, it is estimated there were some 30,000 to 35,000 Indians in the state. War and sickness early decimated the Indian tribes (Huggins p. 31). Some white leaders considered the Indians as vermin, while the whites in general sold them “firewater,” enslaved their children, and “debauched their women.” The Indian influence still is observed in eleven North Carolina counties with Indian names. Ten of the Baptist Associations in the state bear Indian names (Huggins, p. 32).

From 1663 to 1729 North Carolina was ruled by eight Lord’s Proprietors. In 1729, the state became a royal colony. An attempt had been made to establish in North Carolina the Church of England, as it was in Virginia. By 1729, governor Everhard wrote that there was not a single Anglican minister in North Carolina. However, Anglican churches later developed in the eastern part of North Carolina.

Huggins reported that there were probably Baptists in the state before 1700, but there is no contemporary record of their presence in the state before June 12, 1714. He stated that there was no Baptist preacher in the province prior to the coming of Paul Palmer in 1720. Palmer proved to be an effective evangelist and builder of churches (Huggins, p. 32)

The years 1727 through 1729 marked several significant events including the founding of the first permanent Baptist church in North Carolina, Shiloh Baptist in the present county of Camden. Between 1729 and 1778, some fifty Baptist churches were founded in the state.

Early Baptist ministers and evangelists in North Carolina are to be applauded for their efforts. However, writers including Huggins point out that quite often they established preaching points that never developed into churches. There was a shortage of ministers, few Bibles, and no Christian literature. Huggins contends that when the ministers preached and when certain persons seemed to be moved, they baptized them as soon as possible without requiring much evidence of repentance and faith as steps toward a real conversion experience. Some historians are agreed that many of the Baptist preachers openly confessed that they were baptized before being converted, some saying that they did it in the hope of getting to heaven by it (Huggins, pp. 42,43,45).

The decade between 1750-1760 produced two changes among Baptists of North Carolina: the General Baptists were in part won to the Particular Baptists’ point of view, and some Separate Baptists came to North Carolina from New England in 1755. The differences between the earlier General Baptists and the later Particular Baptists are not always clear. Particular Baptist ministers seemed to have a better understanding of the Bible and the theological tenants of being saved by grace through faith and other beliefs now held by Baptist churches. As these larger General Baptist churches became Particular Baptist churches, many of them had a decline in membership. Some members realized that their original Christian beliefs were lacking in knowledge and understanding while others didn’t approve of these Particular Baptist preachers taking over in the churches. Often members were tested on their beliefs and had to show Christian insight to remain members of the churches (Veddar, p. 218). Great care was taken in admission of members, the effort being to admit only the redeemed of the Lord in whom Christ was revealed as the hope of glory. Those thus gathered in this manner covenanted to live holy lives; they would meet together every Lord’s day for worship and mutual edification; they would keep the day holy and take care of their families; at all times



they would behave themselves as the redeemed of Jesus Christ. These new churches were different, as their membership was thought to be only the very elect.

One interesting aspect of their covenant was the pledge to keep secret their church affairs. It gave these church members a character of greater separateness and sanctity in the eyes of their members, who seemingly came to regard their churches very much as the members of some secret societies of today regard their orders as being secret. With the Reformation from General to Particular Baptist churches came a new standard of church membership in North Carolina (Veddar, p. 220).

In the Eighteenth Century came a new group of Baptists, the Separate Baptists, who not only established new churches, but aided in a further reorganization of existing churches. To understand these Baptists, we must look at the atmosphere out of which they came and the reason they came to be called Separates (Huggins p.50). The term "Great Awakening" is used to describe the great revival which began in New Jersey and New England about 1726 and which spread into the Middle Atlantic and Southern states. This period produced many great preachers, evangelists, and leaders, including Jonathan Edwards of Massachusetts, John Wesley, who labored in Georgia in 1736-1737, and Morgan Edwards, a Baptist of Philadelphia. These men preached with emphasis upon conversion. The emotional appeal was ever present, and many of the preachers came to use the holy tone and violent gestures, while converts were moved to expressions of ecstatic joy accompanied by the holy laugh or weeping. The strict Separatists had but little patience with perfunctory church membership. They insisted upon an experience of regeneration, so they separated themselves from what they called half-way measures (Huggins p. 50).

Baptists were eventually split into Regular and Separate churches. The Separatists insisted that the Bible alone was their guide in all matters concerning faith and conduct. Because of their insistence upon the possibility

that one could be inspired and directed by the Holy Spirit, these Separatists were called "New Lights" (Huggins p. 51).

The word "Separatists" appeared in church history and literature long before it appeared in New England. The Protestant Reformation of the 1500's had been in reality a separation from the Catholic Church. Roger Williams and John Smyth likewise had separated themselves from the Church of England. Two important clergymen in the Separatist movement in North Carolina in the 1750's were Shubal Starns and his brother-in-law, Daniel Marshal (Huggins p. 51)

Other denominations in North Carolina included the Quakers, Moravians, Lutherans, and Presbyterians. However, by the outbreak of the Revolution in 1775, the Baptists of one variety or another had come to be the most numerous denomination in the North Carolina colony, according to Newsome and Lefler, who have written several books on North Carolina history (Huggins p. 57).

Early Baptist associations were formed in the Colonial Period, including two in North Carolina: the Sandy Creek Association in 1758 and the Kehukee Association in 1769. By 1760, the Separate churches in North Carolina, South Carolina, and Virginia were sending messengers to the Sandy Creek annual meeting, and the Association grew year by year as churches multiplied. Two things are of particular interest about these early associations: (1) the broad geographical representation with churches in North Carolina, South Carolina, and Virginia, and (2) the theological differences that existed within and between the churches. Much of the controversy was between the Separate and Particular Baptists. The Ketockton Association in 1769 sent three messengers to the Sandy Creek Association with a plea for peace. They asked, "If we are all Christians, all Baptists, all New Lights, why are we divided? Must the name regular and separate break the golden bond of charity, and set the sons and daughters at variance?"



Huggins (p. 47) quotes from Purefoy words that are worth repeating because their value is somewhat timeless. "There are two peculiarities of the Baptist churches that will eventually free them from error, and bring them to see eye to eye, and speak the same things in Christ, namely that each church is an independent body and that they will hold nothing as a tenet of faith that has not for it a 'Thus saith the Lord.' They are not shackled by a human creed, and have no confession of faith, and no Book of Discipline, but the New Testament. While emphasizing the independence of the local church, they also recognized the 'interdependence' of churches."

Huggins (p. 67) explains that by 1770 the large area from which churches had come was recognized as a problem, and in that year the term "Sandy Creek Association" referred only to those churches in North Carolina that made up the Association. In addition to problems previously mentioned, several actions and attitudes eventually caused resentment. Included among these was the fact that ministers were ordained not by the churches but by the Association. At times the Association did not hesitate to exercise authority over the churches and thereby reduce their autonomy. This does not seem to be true in present day relationships between Associations and their churches. When speaking of what is part of Baptist belief and tradition, we must be careful. For example, the Sandy Creek Church, which was a member of the Sandy Creek Association, had in its early period, not two ordinances but nine rites which they practiced: Baptism by immersion, the Lord's Supper, Love Feasts, laying on of hands, washing feet, the Kiss of Charity, the right hand of fellowship, anointing of the sick, and the devoting of children. The last rite was often referred to as "dry Christening," perhaps satirically (Huggins p. 68).

The other early association, the Kehukee, will not be discussed in detail. However, it should be pointed out

that the news of William Carey and his activities in beginning the modern missionary movement had found its way back to this Association.

At the time of the outbreak of the American Revolution, which most North Carolina Baptists supported, Baptists had come to be not only the most numerous but the most rapidly growing group in the colony and became the leading opponents of the Established Church (the Church of England). Huggins (p. 99) states that the general religious conditions in the state about 1795 cannot evoke praise. The estimated population of the state was about 394,000 in 1790, and total church membership was about 15,000. Estimating that forty percent of the total population was too young for membership, one must conclude that only one out of every sixteen of the potential church membership was a member of any church, much lower than the percentage of people today who belong to a church. By 1792, the Baptists not only had the largest religious group in the state, but they had as many members as all other groups in the state.

Between 1765 and 1860, church expansion continued in North Carolina west of the Yadkin River. Two illustrations show how churches in this period disciplined some of their members (Huggins p. 141) Unfaithfulness to marriage vows brought a certain expulsion. Such was the case when "Sister R.E." brought a charge against "Brother W.E." concerning his misbehavior with a young woman. Fiddling, dancing, and frolicking were also frowned upon by the churches. "Sister S.C." confessed that she tarried too long in a carnal company, partaking of carnal conduct by permitting the fiddler to sit on her lap and "There to play the fiddle." Since she confessed that she had no fellowship with herself, "The church concluded to have no fellowship with her, at present."



Broad River Association

By the time the Broad River Association was formed in 1800, there were Baptist churches throughout most of the state of North Carolina. Several of the churches that later in 1851 formed the Kings Mountain Baptist Association came out of the Broad River Association. The Broad River Association was composed of churches in three or four counties in South Carolina and of churches scattered over several counties in North Carolina. These North Carolina counties with the dates of their establishment were as follows: Burke, 1777; Rutherford, 1779; Lincoln, 1779; Cleveland, 1841; Catawba, 1842; Gaston, 1846; and Polk, 1855. These counties covered an area sixty miles long and fifty miles wide.

When first organized, the Broad River Association consisted of churches which were, according to Logan (p.2), dismissed by letter from the Bethel Association. To get a fuller history of the Broad River Association, one should read John R. Logan's *Sketches Historical and Biographical of the Broad River and Kings Mountain Baptist Associations from 1800 to 1882*. Much of the material that follows dealing with the Broad River Association comes from his book.

In the Broad River Association, the churches recognized the Association as an advisory council. The collective interpretation of the Association in matters particularly related to discipline and Biblical interpretation was felt to be superior to the interpretation of the local church leaders. This policy did not seem to violate the principal of the autonomy of the local church because the local church was asking for advice, not that the Association made a decision that would be binding on the churches. There was obviously a considerable disagreement at the church and associational level. Logan reports, "It is obvi-

ous from reading the minutes of 1805 that the Broad River Association for a few years past was experiencing a sad state of declension—from what particular cause we are unable to say. It is hardly supposed that emigration was the cause of all of it. We are rather inclined to think the body had not been properly at work in the cause of the Master. We can discover among the constituency of the body nothing of a practical or religious nature beyond a doting over questions which engender little else than strife or vain glory" (Logan p. 24).

At associational meetings of the Broad River Association, interesting and condemnatory comments would often be made about false teachers (Logan p. 45). At the 1828 session, the minutes stated, "Now here is a list of eight false teachers—wolves in sheep's clothing—who, in addition to those already noticed, are traversing the county over, their throats doubtless being as open as sepulchers, their tongues full of deceitful lying, having the poison of asps concealed under them, and their lips full of malicious mischief for the purpose of beguiling the unwary or unsuspecting." Logan does not make clear who decided and on what basis these ministers were labeled as false prophets.

Despite the problems that existed in the churches and at the associational level, there is evidence of ministers who had a better understanding of scripture than in an earlier period and of churches whose members were growing in knowledge, wisdom, and understanding of the Lord.

The Baptist State Convention of North Carolina was founded in 1830, some twenty-one years before the Kings Mountain Association came into being. There was a struggle within the Baptist ranks over the founding of a college. The Primitive Baptists were opposed to an edu-

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cated ministry and considered religious education inconsistent with the "divine call to ministry." Primitive Baptists split from the main body of the church, the Separatists or Missionary Baptists, in 1830, and on March 26 of that year, the latter body organized the Baptist State Convention with Patrick Dowd as president and Samuel

Wait as secretary. The new institution, located in the forest of Wake County or Wake Forest opened with twenty-five students in 1834 under the principalship of Reverend Samuel Wait (Lefler, Hugh Talmage and Newsome, Albert Ray, North Carolina, *The History of a Southern State*, The University of North Carolina Press, Chapel Hill, 1973)



*Sandy Run Baptist Church, Mooresboro, North Carolina. Mother Church of The Sandy Run Association.
(sketch by artist Charles P. Logan)*



Baptized anytime of the year. Early Baptisms often took place in rivers, ponds, etc. The above picture took place on the Hatcher Green farm, presently owned by Julius H. Frazier.



Drury Dobbins Monument

The two persons standing by the monument are direct descendants of Reverend Dobbins and are members of Sandy Run Baptist Church. They are Mrs. Ralph Blanton and Mr. William Greene.

The above pictures came from the history of Sandy Run Baptist Church written by Wade W. Bridges



The Kings Mountain Association is Formed in 1851

*I*n 1851, when the Broad River Association met with the Sandy Run Church, several churches requested letters of dismissal to form a new body. Thirteen churches left the Broad River Association to form the Kings Mountain Association. The total membership of these churches was 1,325. The names of the constituent churches and the delegates from each are given in the list below:

Kings Mountain Association Delegates

- | | | |
|---|---|--|
| 1. Buffalo: B.E. Rollins Elijah Turner William Hamrick John Turner | 5. Mt. Sinai: John Webber | Robert McBrayer Caleb Bridges |
| 2. Zion: Thomas Dixon John Bailey William Covington | 6. Beaver Dam: William McSwain Elijah Eskridge | 10. Double Springs: Joseph Suttle Milton Gold Daniel P. Gold |
| 3. New Bethel: Richard T. Hord A.S. Elam | 7. Pleasant Hill: Moore Martin Marcus L. Ross | 11. Bethel: Dove Pannell George Hamrick William H. Hardin |
| 4. Boiling Springs: David and Asa Hamrick David D. Durham | 8. Zoar: William H. Greene John R. Logan Barnette Putnam William H. Cabaniss | 12. Mt. Pleasant: G.W. Rollins Merida Jolly William B. Hames |
| | 9. Sandy Run: Edmond Jones E.P. Jones | 13. First Broad River: Sent no delegates |

The forming of a new Association had been promoted by Elder Drury Dobbins and others and was quite displeasing to some of the older men of the Broad River Association, but reluctantly the letters were granted. Moreover, as reported by Huggins (p.182), a rather strange proceeding followed. The majority after voting to grant the letters also voted that the delegates from the

dismissed churches had no right to participate in the deliberations of the body "during the present session." They elected Micajah C. Barnett to act as clerk and immediately dismissed John R. Logan as clerk, although he had served for years as clerk or vice-clerk of the Broad River Association. The action occurred on Saturday, but when a resolution considered as an "amende honorable"



was passed, it expressed fraternal regard for the new body (Huggins p. 183).

As Huggins explains, the action taken by the North Carolina churches was wise, since it brought the North Carolina churches in touch with the Baptist State Convention of North Carolina and the Western Convention, formed in 1845 (Huggins p. 183). Prior to 1850, the churches located in North Carolina had but little contact with affairs in the Old North State. The Broad River Association had supported foreign missions since Luther Rice attended the meeting of 1816. The session of 1851 took up a mission offering. However, that particular offering of 1851 was not taken to the Baptist State Convention of North Carolina but to the South Carolina convention.

Two early outstanding leaders of the Broad River Association and the Kings Mountain Association were Drury Dobbins and J. M. Webb. Dobbins served many years as moderator and came to be the acknowledged leader of the Broad River Association. As Reverend Dobbins grew older, he became jealous of a rising young man, James M. Webb, of the High Shoals Church who became known as the Appolos of the Association. Webb had experience in the state legislature, was a good debater, and at times opposed some views held by Dobbins. Huggins (pp. 183-184) cites this story:

A young bridegroom engaged Webb to conduct the rites of matrimony. At about the same time the father of the bride and a deacon invited Dobbins to be present and to partake of the matrimonial feast. When, however, Dobbins arrived, a little late, dinner was waiting. Where upon the bridegroom expressed regret that he did not arrive sooner as the ceremony was over. Mortified because he had been supplanted by Webb when he had taken it for granted that he would perform the ceremony, Dobbins mounted his mare at once and without waiting for dinner took the most direct route to his home. When, however, Dobbins died in 1847, it was Webb who preached the memorial sermon. Of

Dobbins it was said that he preached for less money and was less complained of than any other living man of his time and that he preached for Sandy Run Church forty years or more, for about as many dollars.

Most of the ministers of the early Broad River Association and Kings Mountain Association, who were dedicated to serving Christ, were men of ability. However, it must be said that far too many proved themselves not fit for the Christian ministry, and such men the Association did not hesitate to expose (Huggins p. 184).

When the Association met at Pleasant Hill Church in 1859, a section of the report of the committee on the State of Religion report read:

Your committee would further recommend that great care should be taken to discourage and restrain the grossly ignorant in a public course which can only be calculated to bring odium and reproach upon the cause of Christ. Let the slanderous charge 'That Baptists are guilty of Jeroboam's sin of making priests of the lowest order of the people be wiped from our escutcheon.'

After serving many years as clerk for the Broad River Association, John R. Logan became the first clerk of the Kings Mountain Association. Logan also drew up the first constitution of the Kings Mountain Association.

At the associational meetings in this early period of the Kings Mountain Association, emphasis was given to finances, Sabbath schools, temperance, and state of religion among the churches. By the tenth annual session, there were twenty-six churches in the Association with a membership of 2,746. Temperance resolutions were passed at several associational meetings. It seems that some churches complied with the temperance resolutions and others were declared to be in noncompliance. This problem was illustrated at the eleventh annual session at Lincolnton in 1861. A report was given by the committee sent the year before to Walls Church to form a proper idea of the state of feeling of the vexed question of temperance:



We met at Walls meeting house on the 28th and 29th days of December, 1860, and after a full and fair investigation of all the facts presented find twenty-six white members besides three colored ones standing firmly upon the subject of temperance, and laboring to carry out the resolution of your body at its session of 1859 including three deacons of said church. We also ascertained the facts connected with the transaction on said church prior to the meeting of the committee as follows: That at the November meeting the church met but having no regular supply, did not sit in conference, and as the twenty-six members understood, agreed to have no meeting until the meeting of the committee. But at the time of the December meeting that part of the church opposed to temperance met, preferred charges and excluded, or pretended to exclude the eight members who petitioned your body for a committee which they did, as they confessed to your committee for the enormous crime of joining the temperance party. And all this business transaction with a man presiding as moderator whom your body decided at its last session was in disorder, and moreover the said anti-temperance part of the church holds and refuses to surrender the church book, and although the keys with the house were in the possession of the temperance part of the church, the antis have fastened the house with three additional locks, and when your committee met, obstinately and wickedly refused to let the committee or congregation enter the house. Your committee, therefore, has no hesitancy in pronouncing the twenty-six white members with the three colored as the regular Baptist church at Walls and the anti-temperance party as a rebellious faction in gross disorder, and not worthy of the name of Baptists.

This report was respectfully submitted by L.M. Berry, G.W. Rollins, and J.C. Lattimore and was printed in the *Kings Mountain Baptist Association History, 1851-1951*, pages 74-75.

At every associational meeting, a circular letter was presented which dealt with doctrinal issues. One issue discussed was Repentance and the Lord's Supper. In

addition to the usual agenda items, the War Between the States and the attitude of the Association and churches toward the war were often discussed. It was reported that missionary labor suffered during the war years because of the turmoil caused by the war. Many of the preachers on the mission field left their posts and went to war. This situation was also discussed in the 1851-1951 history account (p. 75) published by the Association as the history of the first hundred years of the Kings Mountain Baptist Association.

The eleventh annual session in 1861 passed the following resolution:

The cruel War Between the States had been inaugurated and battles fought by the contending parties which prompted the adoption of the following: Resolved: That in all the recent battles fought and won by the Confederate army since the commencement of the present unjust and unholy war upon the South by the abolitionists of the North, this Association recognizes the finger of God in his special providence, interposing in our behalf as an oppressed section or nation for which a Christian body, we feel it to be our duty in deep humility to return thanks to the Supreme Ruler of the universe, whose right and prerogative to control not only the actions and destinies of men, but also of nations. We therefore agree to set apart the 25th of December and 1st day of January next as days of fasting, humiliation, and prayer, and hereby request the pastors and supplies of churches in our union to assemble their congregations at their respective houses of worship on the days set apart for the worship of God. And we further invite the cooperation of all those who love God and our country in invoking His blessings upon our army and the cause of the oppressed, that He may thwart the evil machine of our enemies, give them better hearts and purer dispositions towards us, and finally restore peace and harmony to our once happy but now distracted and bleeding country.

At several Association meetings in the period of the War Between the States, other ideas were expressed



including the following: (a) The war was considered an unholy war upon the South by the abolitionists of the North. The churches were invited to pray for the southern armies and the cause of the oppressed that God might thwart the evil machine of their enemies. (b) The Christian citizens of the South were asked to give support to the young men who fought for the Confederacy. One resolution stated, "Let them be kindly taken by the hand by every Christian patriot and philanthropist and properly encouraged and cheered for their noble and valiant deeds of daring in defense of what they honestly conceived to be their dearest rights and interests." (c) The work of political reconstruction in the South following the war was abhorred. Blame was placed on the Carpetbaggers from the North and the Scalawags, Southerners who worked with the Carpetbaggers to promote the cause of the Negro in the South, with the idea that these groups would be able to control the politics of the South. Explanation was given in the associational minutes for the rise of the Ku Klux Klan as an organization necessary to hold on to certain southern ideals. (d) Resolutions were passed in tribute to men who died in fighting for the cause of the South.

In the Cleveland County Centennial edition of *The Shelby Daily Star* in August 1940, Mr. J.R. Davis reported that Cleveland County's soldiers, following the War Between the States, returned to their dilapidated homes with the fixed purpose of rebuilding their county. The farmers who were once wealthy and lived in style and extravagance for their day were in poverty. Before and during the war the Negro had no church of his own but worshipped with the white people. Often sermons were directed to the slaves admonishing them to obey their masters, but as soon as the war was over, a separation of races began to take place in all denominations. By 1872, the two races were entirely separated in their worship. The article also reported that membership of the churches increased more rapidly during the war than in any period just previous to it. The war seemed to serve as an

impetus to get people to join the churches. The number of churches in Cleveland County during the decade of 1860 to 1870 was thirty-seven: one Presbyterian, fifteen Methodist, and twenty-one Baptist.

Earlier explanation was given that nine ordinances had been practiced in some Baptist churches. At the twenty-first annual session in 1871, an article was passed which read, "We believe that Baptism and the Lord's Supper are ordinances of Jesus Christ, and that true believers who have been immersed upon a profession of faith are the only proper subject for the Lord's table." Baptism and the Lord's Supper by this time seem to have been accepted as the two ordinances that should be practiced in the churches of the Kings Mountain Baptist Association. However ordinances besides these two may have been observed in some churches later than 1871. The work of missions was mentioned very frequently and was promoted at most meetings of the Association. While emphasizing missions at the 1872 associational meeting, "The body was thrown into great confusion by the sudden appearance and curses of one Newton J. Long who, in a state of intoxication, came on the church yard with a body of United States Cavalry and, by their disorderly conduct, created such an excitement that the Association dispersed without a formal adjournment." Logan gives (p. 28) an explanation that the cavalry claimed to be looking for members of the K.K.K.

Sunday School was promoted, but it was reported at the twenty-third session meeting with the Zion church in Cleveland County that half of the churches in the Association were without a Sunday School. However, formal education continued to be promoted, and various schools, including Wake Forest, were recommended as worthy of the finest efforts of the church.

Efforts by the Association to establish a female academy in the area showed promise. A committee applied to the state legislature, a charter was written, trustees were appointed, and a very "eligible and suitable lot was given by C.C. Durham of Shelby on which to build the



school.” Problems connected with the surveying of the planned streets in the city of Shelby were partially responsible for the school’s not being established earlier, and the lot eventually reverted to the owner. However, by 1883 the female academy had been established and was seemingly doing well. A report at the 1883 associational meeting included the statement: “The female academy in Shelby had proven to be a blessing to the young women of the Association. Reverend P.D. Mallory, head of the female college, and his assistants are doing a large and increasing work for the young women of the state.” It was stated in the report that there were ninety-five young women enrolled at this time.

The churches were being urged by the Association to recommend that their members read the *Biblical Recorder*. One report recommended: “That each church appoint one of her members to look after her interests to this respect, and endeavor to place the *Recorder* in every family throughout the bounds of the Association.” Not only were the churches urged to take a lead in making the *Recorder* available but learning in general was encouraged. The mind needed to be fed and stimulated, especially with Christian literature. A report at the thirty-first convention included the following: “While stopping with one of the brethren who was affluent and surrounded by everything apparently necessary in a temporal point of view, the writer described that they became somewhat hungry for mental food.” He wrote, “We found access to the library to make a selection of something to suit our taste when to our astonishment and chagrin, we could find nothing more than the fragments of a cheap copy of the Scriptures, a few school books, and probably a half dozen patent office reports.” The Association report included the statement, “Religious literature is certainly too much neglected by Baptists generally within the bounds of the writer’s knowledge.” The report concluded, “Let every parent feel that it is an imperative duty he

owes his children to strew their pathway in life with the best of literature and plenty of it.”

Despite a lack of good literature, many of these early leaders are to be commended for their efforts in spreading the Gospel. Brother A.L. Stough had for some time been a missionary for the Kings Mountain Association and had received aid from the State Mission board. At the session in 1882 at Bethel Baptist Church in Rutherford County, he reported: “Dear Brethren, the time has arrived when it becomes my duty to submit my report to you as your missionary. I have traveled 1,880 miles, preached 207 sermons, attended thirty prayer meetings, aided in the constitution of two churches, ordination of eight deacons and one minister, visited 461 families religiously, received by letter and experience eighty-eight, supplied five churches, and occasionally preached at five outstations, attended eight protracted meetings and organized three Sabbath schools” (*Kings Mountain Association History 1851-1951*, p. 96).

Up to this point in the story of the Kings Mountain Association, the author has drawn material from the recorded history of John R. Logan. However, the death of Logan was reported at the thirty-fourth annual session of the Association held with Big Springs Church in 1884. The following is quoted from this report:

John R. Logan joined our denomination about fifty years ago. He was delegated by his church for many years to the Broad River Association and often served as the Association clerk. When the Kings Mountain Association was formed, he became a permanent member of the same and served for many years as clerk. In his last days, he wrote a history of our churches and ministers, which he left in manuscript, which we hope will be published. He has served his church as deacon for many years. He fell asleep suddenly in his field last April while giving instructions about his farm work—age 73 years (p. 98).

The Association continued to support foreign missions. During the meeting of the Association at Bethel in



Rutherford County, the foreign mission report included the following: The command of the Lord “Go ye into all the world and preach the Gospel to every creature” places upon every Christian believer a duty which he in no way can afford to neglect. The time has passed if it ever existed when we need to inquire, ‘Do foreign missions pay?’ The success attending our foreign missions has already demonstrated the fact the Lord blesses this work, perhaps as he does no other, for statistics show more conversions under the preaching of the foreign missionaries than can be shown by the same number of preachers in any part of the Christian world. Missionaries of our Southern Baptist Convention are laboring in places including China, Italy, Africa, France, South America, India, and Mexico.

As the associational meetings concerned themselves with education, evangelism, temperance, state of the churches, etc., the meetings of the Association in the 1880’s gave attention to financial support of pastors. For the members of present day churches in the Association, it would be difficult to understand meager pastor’s salaries in the 1880’s, as well as the lack of worship services each Sunday. At the same thirty-fourth session at which the death of John R. Logan was reported, a report on pastor’s salaries explained that there were eighteen churches who had not paid any salary to their pastors, except in food and perhaps clothing. Those receiving salaries received very little with the annual amount ranging from \$9.90 to \$15.00. The 1888 meeting of the Association at High Shoals urged support of ministers as follows:

There is a great deal said about the extravagant salaries of ministers in the present day, but in taking everything into consideration, ministers were never more poorly paid than the present ministers. The time was when a minister lost a horse, he could buy another good one for 1/3 less than they sell for now. The same is true in reference to provisions and everything a minister must have. It costs at least 2/3 more to live now than it did twenty-five or thirty years

ago. Ministers in those days got their salaries promptly and members sent them presents. The sisters gave him about all the socks he needed and occasionally a suit of clothes. The merchant sent him coffee, sugar and dry goods; the cobbler a pair of shoes and the machinist a set of chains, etc. And if he had to buy anything it was understood that instead of paying the highest price, he was to have it cheaper than anyone else. In this way the pastor was relieved of anxiety. These presents were sent to them in addition to their annual salary.

At this time only one church was having services each Sunday, and only two churches were having services more than once a month. However, progress was being made in several areas of church activity. By the thirty-seventh (1887) annual session held in New Bethel Baptist Church, it was reported that the Association had thirty-seven Sunday Schools with a membership of 2,229. Only three churches in the Association reported not having Sunday School. At the thirty-eighth annual session for the first time, mention was made of the appointment of delegates to the Southern Baptist Convention. Reverend Tom Dixon was their first delegate appointed.

A brief history of each church will be presented in the later part of this book. However, a few general statements should be made about the early churches. These early members primarily traveled by horse and buggy. Therefore, the hitching post, not the parking lot for automobiles, was one of the first things to find on reaching church. These early church goers did not enjoy the paved roads which modern worshippers enjoy. Most roads were simply dirt paths that turned into quagmires following considerable rain or snow.

As Brian Eades in his to be published book on Cleveland County explains, “Initial churches were often brush arbors or small structures that were later replaced by frame and eventually brick buildings.”

Because of the belief that church members should act in a Christ-like manner, the early churches often disci-



plined their wayward members. Some of the early churches expected all controversies between church members to be brought before a committee of discipline to adjudge such disputes. In Mrs. M.A. Jolley's *History of Boiling Springs Baptist Church*, she states: "In one case of discipline a woman was charged with having an illegitimate child. A deacon was appointed to cite her at the next meeting, at which time she was excluded from the church." It seems that at almost every church conference some member was cited for being intoxicated, Mrs. Jolley found. Stories could be told of church discipline in other churches in the Association.

Churches continued to be added to the Association, and others asked to be dismissed by the Association, often to join other associations. By 1891, the Association had thirty-one churches in union with 4,851 members, having baptized during the past year 283 and received 197 by letter. The total contributions during the past year were \$5,964.50. It should be explained that a number of churches in the Kings Mountain Baptist Association were in Gaston County and other counties and today are not a part of the Kings Mountain Association. At the 1893 session, the Dallas and Gastonia churches were granted letters of dismissal to join South Fork Association.

The Kings Mountain Association observed an important milestone at the fiftieth annual session held once again at Double Springs Baptist Church, where the body had first met and organized forty-nine years previously. The first session of the Association had been represented by only thirty-four delegates, and now forty-nine years later, the Association had thirty-four churches with 5,491 members. During these forty-nine years, 23,000 souls had been members of the body—almost as many as the population of Cleveland County in 1900. This seems to show that a

high percentage of people in the county were Baptists. It may also illustrate Baptists moving in and out of the county. An interesting correction of the number of association meetings was made at the turn of the century. *The History of the Kings Mountain Baptist Association*, published in 1951, explains that the session of 1857 was called the sixth session when it should have been the seventh and that the number of sessions in the minutes had been one too small. So, in the minutes of the new century, beginning in 1900, the minutes were corrected.

The fifty-second annual session at Pleasant Grove Baptist Church heard the temperance committee report that in 1902 more than \$1,000,000,000 had been spent in buying strong drinks to be consumed in the United States. This was contrasted with \$5,500,000 given annually by all Christian denominations to carry the Gospel to the nations of the earth. Despite this report showing misplaced values, the clerk reported that the delegates to this session left the place feeling that in a neat, "pleasant building," standing in a "Pleasant Grove," surrounded by a "pleasant people," the Association had held a very "pleasant session." The "pleasantness" of the session carried over to the next session when the fifty-third annual session was held with the Pleasant Hill Baptist Church. Seemingly, it was a "pleasant session" with the minutes also stating that much more interest was shown in the discussions of the various reports than in previous years. After the report on education, a committee of five was appointed to study the wisdom and expediency of establishing and endowing a denominational high school. Five public high schools existed in the state at the turn of the century. Unless Baptists and other denominations provided high school education, the seventh grade would be the end of the line for even the brightest students.



Association Leads in the Birth of a High School

Events in North Carolina at the turn of the century probably set the stage for greater interest in education. Charles B. Aycock became governor in 1901 and advocated a “gospel of education.” This new emphasis by the state government could only encourage a growing and developing interest of Baptists who were interested in the “Four R” curriculum, the fourth “R” being religious values.

At the associational meeting at Double Springs in 1900, the Correspondence Committee had reported that the time had come for the education of all people as well as its ministers and they recommended the building of more Baptists schools. They asked, “Whom shall we leave here to advocate and defend our faith, the principles we hold so dear, as against the attacks of those who reject them, if we fail to teach our children.” (Jolley, Lansford, *Dreaming Daring Doing: The Story of Gardner-Webb University*, p.12, Gardner-Webb Press, 1997.)

In 1904, a study committee gave a positive report, recommending that a board of trustees for a high school be appointed at once. On October 10, 1904, the trustees met at the First Baptist Church in Shelby. The first board included W.W. Washburn, L.S. Jenkins, G.W. Kendrick, J.M. Wilson, Reverend J.V. Devenny, G.H. Devenny, E.C. Borders, J.H. Quinn, A.T. Mull, G.A. Logan, A.C. Irvin, Carme Elam, E.B. Hamrick, N.B. Kendrick, L.S. Hamrick, and D.F. Putnam.

A meeting of the Board of Trustees of the new school was held at Kings Mountain on September 21, 1905, in connection with the annual session of the Kings Mountain Baptist Association. At this session, a resolution was unanimously approved inviting the Sandy Run Association to join the Kings Mountain Association in erecting and operating the school.

The Sandy Run Association agreed and provided its own additional Board of Trustees, including W.A. Martin, Dr. T.G. Hamrick, T.M. Holland, A.S. Harrill, D.M. Harrill, Dr. T. B. Lovelace, J.H. Hamrick, J.J. Edwards, Reverend J.M. Hamrick, and J.C. Bridges. The two boards held their first joint meeting at Boiling Springs on October 27, 1905, and decided that the school should be known as Boiling Springs High School.

Boiling Springs had been chosen at a meeting on July 10, 1905, as the site of the new school. At a meeting at Boiling Springs in 1905, the school trustees appointed a committee composed of J.H. Quinn, J.F. Alexander, and Carme Elam to secure a charter. The charter was developed and accepted on December 2, 1905. At the Sandy Run Association meeting in 1906, the messengers were informed that Boiling Springs High School, Incorporated, had been selected as the title for the school (Jolley, p.13).

Boiling Springs High School, the forerunner of Boiling Springs Junior College, Gardner-Webb Junior College, Gardner-Webb College, and Gardner-Webb University, operated as a boarding high school from 1907-1928. In addition to the boarding students, a large number of people who lived in the area also attended. Based on the number of students who attended college after finishing Boiling Springs High School, and reports of students and faculty who attended or taught in the high school, it can be rightly acclaimed that the school provided quality high school education with a definite Christian emphasis. For a more thorough study of the school, the readers should consult Lansford Jolley’s *History of Gardner-Webb University*.

J.D. Huggins served as principal, co-principal, or assistant principal throughout the high school period. Huggins along with Miss Etta Curtis, long-time dean of

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women in the high school; E.B. Hamrick, local merchant and philanthropist; Reverend J.W. Suttle; and many others played significant roles in keeping the school alive and producing a high school with quality Christian education from 1907-1928. However, without the sponsorship and support of the Kings Mountain Association and Sandy Run Association, this high school would never have lived to develop into Gardner-Webb University of today, of which Baptists can be proud. Gardner-Webb will be eternally grateful to these associations along with the Gaston and Green River associations for founding and nourishing the school for some forty years before Gardner-Webb became, in the 1940's, one of the seven Baptist colleges supported by the Baptist State Convention of North Carolina.

During the time of Boiling Springs High School, there had been built many Baptist high schools in many parts of the state. Baptist leaders came to realize that as the state tax supported school systems emerged, these church supported high schools could not compete. Thus many of the schools simply closed. Boiling Springs High School was vulnerable, because students could go to the new public schools in their communities more cheaply. So the high school adapted by becoming a junior college in 1928. The enrollment in the high school had peaked in 1919-1920 when 366 students enrolled. In 1924-1925, there were 272 students. The enrollment further declined until 1927-1928 when only 138 attended.

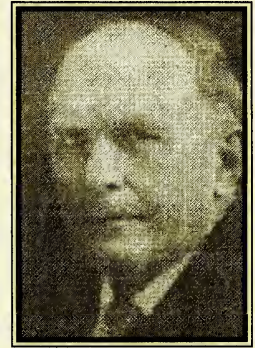
The fifty-sixth session of the Kings Mountain Baptist Association in 1906 for the first time included a detailed report on Woman's Missionary Societies. During the two preceding years, there had been only two missionary societies to report with one Sunbeam group. In July of the year 1906, a Mrs. Follet visited nearly all churches in the Association and organized forty-four active Woman's Missionary societies. Women were obviously participating in and supporting mission activities of the Association in various ways. At the fifty-seventh annual convention, it was reported that women's gifts through the Association

for the past ten years to all mission work were four times what they were in any previous ten years.

By the fifty-ninth annual session in 1909 at Boiling Springs, the Association was drawing well known visitors from the state of North Carolina. Visitors received on the first day were S.F. Conrad of Charlotte; Dr. R.T. Vann, president of Meredith College, formerly Baptist Female University of Raleigh; Dr. L. Johnson, secretary of the State Mission Board; Dr. S.J. Porter, vice-president

of the Foreign Mission Board in Richmond, Virginia; Reverend J.R. Pruett of the Mecklenburg and Cabarrus associations; Brother Archibald Johnson, editor of *Charity and Children* in Thomasville; and Brother Fred Brown of the Buncombe Association. This seems to be more guests connected with state, national, and local Baptist work than attend most associational meetings in modern times. However, in modern times, we have more guests attending from South Africa and other parts of the world in which the Kings Mountain Association has become involved.

Early in the twentieth century, Reverend Thomas Dixon, Jr. was chosen on several occasions to be a dele-



Rev. Wade D. Bostick

Wade Dobbins Bostick was born January 22, 1874, in Rutherford County. He was reared in Cleveland County. He went to China as a missionary in 1904 where he served for thirty-one years as a missionary of the Southern Baptist Convention.



gate to the Southern Baptist Convention. Reverend Dixon was significant not only for his own service but also for the later work of his sons, Thomas Dixon, Jr., and A.C. Dixon. Despite poor educational opportunities, the elder Dixon learned to read in Sabbath School and became a close student of the Bible. The elder Tom Dixon began his career as a Baptist minister when quite young. It is estimated that during his ministry, he baptized at least 5,000 people. As evidence of his popularity as a man and as a minister, he was pastor of New Prospect Church for fifty-seven years, never asking his church for support, always accepting only whatever contributions they voluntarily gave him. Yet he was able to provide liberal education for his three sons (Reverend A.C.; Thomas, Jr.; and Frank) and Frank's daughters (Dr. Delia Dixon Carroll and Mrs. Addie Dixon Thacker). The Kings Mountain associational minutes record of Tom Dixon, Sr., "He was a Southern gentleman of the highest type," and "a patriarch of a great Baptist Tribe of the Kings Mountain Association." His children distinguished themselves in various areas of endeavor. Thomas, Jr., a native of Cleveland County, became one of the most successful American novelists of the early Twentieth Century and wrote the screenplay for *The Birth of a Nation* based on his novel *The Clansman*. During his lifetime, he practiced law and politics but eventually became a minister of the Gospel. In twenty-five years, Dixon wrote twenty novels, nine plays, and the script for five motion pictures out of which he made \$1,250,000. However, several bad investments caused Dixon to die broke (Jolley, p. 63).

His brother, Reverend A.C. Dixon, pastored in several of the leading churches in America, including Moody's Tabernacle in Chicago, and climaxed a distinguished career when he accepted the call to Spurgeon's Great Tabernacle in the city of London. The book collection of both Thomas Dixon, Jr., and A.C. Dixon are housed in the Dover Memorial Library of Gardner-Webb University (Jolley, p. 63).

The report of the 1912 session at Mount Zion Church showed that in some ways it was the best of times and in other ways the worst of times. Three hundred had been added by baptism during the past year. However, Sunday School statistics showed a loss of over 300 in total membership over the past year.

At the 1913 meeting at Kings Mountain, Brother J.W. Suttle was elected moderator. For the next four decades, Reverend Suttle was to be a powerful positive force in the Kings Mountain Association and an enthusiastic supporter of the institution that evolved into Gardner-Webb University. This country preacher, Gardner-Webb trustee, Kings Mountain Association moderator and supporter, and well-known preacher throughout North Carolina became president of the Baptist State Convention of North Carolina in 1948. In 1958 Reverend Suttle was the subject of a biography, *Canaan in Carolina: Reverend John Suttle*, by Dr. Wyan Washburn.

Telling of his fundraising activities for the Boiling Springs High School, Reverend Suttle said, "I drove my horse and buggy all over Cleveland and Rutherford counties during the fall of 1909, trying to get a little money for the new building which had been authorized by the Kings Mountain and Sandy Run associations. Most of the gifts were nickels, dimes, and quarters, with a few dollars and occasionally ten dollars. Very rarely was there a promise of one hundred dollars." After one day of collecting, Reverend Suttle reported, "When I got home that night, I had \$3.20 in cash and 68 cents pledged. The only other thing I got that day was a good dinner of fresh beans, cornbread, and blackberry pie and some oats for my horse." It has been estimated that Reverend Suttle served more churches, usually several at the same time, preached more sermons, and baptized more people than any other Southern Baptist preacher (Jolley, p.33).

Usually a pastor in the Association was assigned a year in advance to preach the sermon at the next associational meeting. However, it was found that at the 1915 associational meeting the Association failed at its last session



to appoint someone to preach the introductory sermon. However, one of the able ministers, Reverend T.C. Holland of Boiling Springs, without any previous notice, according to the minutes, very ably preached from the first chapter of Joshua. Dr. Holland was not only a Biblical scholar but a dedicated preacher and teacher at Gardner-Webb. While Dr. Holland was teaching at Gardner-Webb, a sudden snow storm struck Cleveland County. Dr. Holland lived in the Race Path community of Rutherford County. The morning of the snow, Dr. Holland caught a ride from his home to Cliffside and then walked in the snow from Cliffside to Boiling Springs. He commented that he hesitated to start the five mile walk but he remembered that Mrs. J.D. Huggins, wife of the longtime high school principal, had taught him and felt that she would be disappointed if he let several inches of snow keep him from getting to class. He arrived in the classroom before the students who lived on campus and welcomed them when they arrived. All this was accomplished by a man who wore thick glasses because of a vision problem.

In the very early Twentieth Century, the Association was still made up of churches from several counties. One of the churches asking to be admitted in 1915 was the Crowder's Mountain Baptist Church. In 1915, there were over forty-two churches in the Association with a total membership of 8,323 contributing a total of \$25,587.28. There were 5,088 enrolled in Sunday School. The Woman's Missionary Society report showed thirty-one active societies in sixteen churches with a membership of 796. They had contributed \$8,113.85, an average of \$1.02 per member.

Cleveland County, the churches, and the Association had previously experienced the Civil War, the Spanish-American War, and now "The war to end all wars," as proclaimed by President Woodrow Wilson, referring to World War I. Americans were now singing "Over There" and other World War I songs. The Association at the 1917 session adopted the following resolution:

Whereas our beloved country is now engaged in a deadly conflict with the central European powers; therefore, be it resolved that we will pray for the success of American Arms and the preservation of the lives of our dear boys who have been and will be called to the colors, and it may be to sacrifice their lives upon the altar of liberty, and that we will further pray that the manifold blessings of a permanent peace may be speedily brought to a distracted world through the merits of our blessed Lord, who taught us the fatherhood of God, and the brotherhood of man.

Christian people during World War I tended to feel that the country was fighting for a just cause and with talk of this being "a war to end all wars," felt the sacrifices were justified in order to bring what was hoped to be lasting world peace.

In addition to reporting on Sunday School, Woman's Missionary Society, pastors' salaries, education, etc., the associational meetings in the early Twentieth Century often included reports on the evils of alcoholic beverage's and other social ills. At the sixty-eighth annual session at Union Baptist Church in 1918, reporting on temperance, social evils, and public morals, Brother J.N. Barnett gave the following facts to the Association:

Twenty-seven states had adopted state-wide prohibition, leaving only three more wet states needed to be won to make national prohibition; after the first of next July, the nation will be dry for the period of the war and until all our boys are home and mustered out. He, however, warned, there are some practices among our people which are undermining the morals of our country and sapping the very life from our young people. Some of these evils are the tobacco habit, especially the cigarette, the picture shows, the soft drinks, the card table and social card playing, carelessness of parents in restricting the privilege of their children, profanity, general Sabbath desecration, especially the automobile riding.

Some of these practices are still considered to be problems in our society. Others such as social card playing



(unless gambling) are now generally accepted, while society at the present time has seemingly and unfortunately given up on controlling alcoholic beverages. The illegal drugs, which are so widely misused today, were not problems in 1918. Mr. Barnett, who gave the report, later served as head of the Sunday School board of the Southern Baptist Convention and wrote several books dealing with an effective Sunday School in a Baptist church. It is noteworthy that two men, J.N. Barnett and A.V. Washburn, Jr., from the Double Springs Baptist Church of the Kings Mountain Baptist Association have headed the Sunday School Board of the Southern Baptist Convention.

It has been explained that when the Kings Mountain Baptist Association formed in 1851 it was to provide churches an opportunity to belong to an Association that would be more geographically compact. The Broad River Association out of which the thirteen churches that formed the Kings Mountain Association had come extended into South Carolina. The Kings Mountain Association at various times included churches from several counties in North Carolina, making travel from one church to another in the Association and travel to associational meetings long and difficult. Churches had been admitted to the Kings Mountain Association, and other churches had left to join other associations throughout the early history of the Association. At the 1918 associational meeting, it was announced that the Baptist churches of Gaston County had decided to organize an association comprised of the Baptist churches in Gaston County. The following churches were granted letters of dismission to join the Gaston County Association: Cherryville, Shady Grove, Bessemer City, and Mt. Zion. This left thirty-seven churches in the Kings Mountain Baptist Association with a total membership of 8,079.

By the time of the sixty-ninth and seventieth associational meeting, the Seventy-Five Million Dollar Campaign was underway by the Southern Baptist Convention. At the sixty-ninth annual session, Brother John Suttle called J.M. Keeter, Kings Mountain associational chairman of

the Seventy-Five Million Dollar Campaign, to preside during the day. In May 1919, the Southern Baptist Convention launched the five-year Seventy-Five Million Dollar Campaign in which all the states of the Convention were expected to cooperate and in which all the objects sponsored by the Southern Baptist Convention would share. In this plan, all objects including home and foreign missions, seminaries, and all the benevolent objects within the state— orphanages, hospitals, aged ministers' relief, and all educational institutions—would share in the promotion of one united effort and share also in the funds which were raised (*The Seventy-Five Million Dollar Campaign*, Huggins p. 23). The cooperation during World War I of citizens may have been an inspiration to Baptists to begin the Seventy-Five Million Dollar Campaign. The total amount of the contribution to the Seventy-Five Million dollar Campaign for the Association was \$33,354.80 in 1920 and \$16,744.91 in 1921.

At the seventy-third associational meeting at Lattimore in 1923 the State Mission report included the statement that every church in the Association reported a Sunday School. The Association had 8,513 church members with 6,692 enrolled in Sunday School. Throughout the 1920's the Sunday School report of the Association showed good gains. At the seventy-fifth meeting in 1925 at the First Baptist Church of Shelby the following was reported:

In Sunday School the Kings Mountain Association has had the best year in all its history. Double Springs still maintains the Advanced Standard and fourteen others have reached an A-1 Standard. No such record has ever been made in any Association in the South. We now head the list of all Southern Associations.

Credit was given to A.V. Washburn, Jr. and the hearty cooperation of pastors of churches and superintendents of Sunday School. Dr. A.V. Washburn, Jr. began his church work early in the Double Springs Church. He served as secretary of the Sunday School Department of the Southern

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Baptist Convention from January 1, 1958, to his retirement in 1983. He wrote several books relating to Sunday School work, including *Young People in the Sunday School*.

In the 1920's the controversy over evolution was manifesting itself in the Scopes Trial in Dayton, Tennessee, and among Baptists in North Carolina. At the 1925 meeting of the Association, a resolution passed saying:

The Association petitions the Board of Education and the Trustees of all the Baptist schools to speedily remove from the colleges and high schools every president, principal or teacher who believes in or teaches evolution and that the Association go on record as opposing evolution being taught in the schools.

The controversy over evolution in this period seems to have been primarily in the churches, associations, and Southern Baptist Convention. In 2001 the controversy is in the political arena and affects not only school board elections but has brought on rulings by state supreme courts and is even becoming an issue in presidential politics.

The seventy-first annual session was rather routine, with reports consuming much of the Association meeting. History was made at the 72nd annual Association at Zion Baptist Church in 1912 when Mrs. John Wacaster read the report of woman's work. Women, earlier in the life of the Association, had organized and participated in the Woman's Missionary Society, but men had given the reports on women's work at the meetings. Another report at this session was that in 1922 the Kings Mountain and Sandy Run Associations had been joined by the Gaston County Association in the support of Boiling Springs High School. The high school did not become a junior college until 1928. Another positive report on the spiritual life of the churches was that there were 543 baptisms reported during the past year. Associational meetings had often included someone encouraging the churches to do better in paying their pastor. Early in the Twentieth Century, the associational meetings usually included a report on ministerial relief. The report at the

seventy-second session at Casar included the following report: We should remember that ministerial relief is a duty and not charity. Under Divine regulations in Deuteronomy 25:4, we have, "Thou shalt not muzzle the ox when he treadeth out the corn." Paul refers to this in 1 Corinthians 9:9 and in 1 Timothy 5:18 and in his references makes it clear that the Deuteronomy reference refers to support similar to ministerial support. But in many instances, this support along through life is merely enough to meet present demands.

On Thursday morning of the seventy-ninth annual associational session at Double Springs, the committee which had been appointed to study the possibility of a full-time Sunday School and B.Y.P.U. worker for the Association reported that the Sunday School Board of Nashville, Tennessee, had offered to pay one half the salary. The churches then voted to apportion the remaining half of the worker's salary among the various churches in order to employ A.V. Washburn, Jr. (Association Minutes, p. 75). At the seventy-sixth annual session at the First Baptist Church in Kings Mountain, the report on temperance and public morals by I.D. Harrill included the following: "Intemperance is a dangerous thing for any nation. It ruined many of the nations of the past, and is threatening the safety of the United States today. As long as we can get strong drink as easily as we now can our civilization is in danger. Our highways are becoming more and more dangerous because of the dreadful demon drink. Immorality is on the increase when you judge the conduct of our people by the standards of our fathers. Judging them by the standards of today, it is not, but we have no standard today. The standard has gone."

After the death of John R. Logan in 1884, there was little evidence in the minutes of the Association that the Association had concerned itself with the appointment of a person or committee to record and preserve the history of the Kings Mountain Association. However, at the seventy-fifth meeting of the Association, C.J. Black suggested that the office of the historian be created. As is



sometimes true when a person recommends that a position be created, that person is often elected to the position. This was true of C.J. Black who at the associational meeting in 1925 was elected historian.

As C.J. Black was being elected historian, the Association shortly thereafter lost the services of A.V. Washburn, Jr., who by 1927 had left the Association as field worker and had gone to a larger field of service with Southern Baptists.

Social ills continued to be discussed at most associational meetings. At the seventy-eighth annual session meeting at Beaver Dam in 1928, W.N. Cook read the report on temperance. This brought forward a four point resolution: (1) that the Association pray for courage to stand against the evil of intemperance; (2) that we need officers who will not be bribed by boot leggers; (3) that we will use all power possible to secure officers of the law who will enforce the prohibition law; (4) that we express our underlying allegiance to the Eighteenth Amendment (The Prohibition Amendment).

Leaders of the Southern Baptist convention and its agencies have almost invariably been people of high integrity and impeccable character. However, in the 1920's a great disaster befell the Home Mission Board when a shortage in the sum of \$900,000 was discovered. The treasurer of the Home Mission Board, C.S. Barnes, had misappropriated this money. Barnes had been brought back from Canada and placed in an Atlanta prison. While this was a blow to the Home Mission program, the reports at the Kings Mountain Association emphasized that steps had been taken to prevent this from happening again and that the work of the Board was continuing.

By the 1930's women were voting, were becoming active politically, and were playing significant roles in the churches, including the practice of Christian stewardship. At the eightieth annual associational meeting at Patterson Springs in 1930, the woman's work report given by Mrs. J.A. Liles was discussed by Mrs. John Wacaster. She stated that 400,000 Baptists of North

Carolina, including WMU workers, gave \$795,000 last year, an average of nearly \$2 for each person, but 47,000 WMU members gave \$348,183 of this amount, an average of \$7.40 each. She explained that if all the members had done as well, the entire contributions would have amounted to almost \$3,000,000.

The Cooperative Program had for some time been the method used by Southern Baptists to finance their many programs. However, at the eighty-second associational meeting at New Bethel Church in 1932, it was reported that nine churches in the Association had reported nothing for the Cooperative Program. The report to the Association showed forty-two churches in the Association with a total membership of 12,264. Six hundred and fifty-one baptisms had been reported for the previous year.

While concerning itself with home missions, foreign missions, and many other Christian endeavors, the Association did not fail to concern itself with unexpected and catastrophic loss to families. At the eighty-fifth Association meeting at Poplar Springs, Brother John Suttle made an earnest appeal for help and sympathy for Mr. and Mrs. John Wacaster, who had recently lost their home and all its contents by fire. A cash offering of \$51.77 was taken for this family. (This was a rather large sum during the depression when many people were out of work.)

Deacons' retreats or deacons' days were seldom referred to in the earlier history of the Association. However, at the eighty-fifth associational meeting, reports included an associational wide Deacons Day observed on March 31 at Double Springs. Present at the Deacons Day were 182 deacons from thirty-seven of the churches. Brotherhood was also mentioned at this meeting, and there was agreement that an associational brotherhood be organized as soon as possible. For some reason, not included in the minutes, the office of historian was discontinued in 1937 at the associational meeting at Bethlehem.

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It is interesting that the recorded minutes of the Association include almost no reference to the hard times of the depression years. The depression of the 1930's may have brought people and churches closer together and a re-examination of what was truly important. World War II did come to be mentioned in the associational minutes. At New Hope in 1942 a report stated, "Considering the war torn conditions at this time, it may be said that no previous session of the Kings Mountain Association had reported a more glorious year's work for the Master." Gains were made in all reports except for the number of baptisms.

By 1941 Baptist Training Union leaders were reporting that Training Unions existed in thirty-two of the forty-eight churches. At the 1942 associational meeting the Baptist Training Union report by John Hallman included the following:

Our government selects choice men for its armed forces and inspires their patriotism and enthusiasm in various ways. Then the best food and equipment available is provided for these men. With all these things they would be very poor ineffective soldiers without proper training. In the army of the Lord, the worship service may secure enlistment and inspire great loyalty and devotion. The new recruit may be given the best spiritual food and equipment as the Sunday School feeds him the bread of life and equips him with the Sword of the Spirit. However, without proper training in the skill of using himself and his weapons, he would be a very poor, ineffective soldier of the cross. The B. T. U. stands ready to enrich the lives of Christians of all ages and to glorify the Master's Name.

At the associational meeting in 1941 in discussing Baptist Hospital, a committee recommended and praised Baptist Hospital for its healing ministry and posed a question.

How long will it take us to learn and fully realize that our Christianity, to recommend itself and to be believed in, and received by a lost, blind and dying world must be

a Christianity that manifests itself in service to the whole man?

A religion that is not vitally interested in the physical and mental welfare of people, as well as their soul is not Christianity and will not commend itself to the blind, the bruised and the dying. We will hardly be recognized as followers of Christ merely by dressing up, going to church, singing our hymns, making our prayers and often times quoting parrot-like pious attitudes.

Before 1946 the Kings Mountain Baptist Association was led by the moderator and other non-paid leaders. Since 1946 the Association has had five directors of missions. In 1946, Lewis Ludlum became the first person in this position. At the associational meeting in 1948 at Casar Baptist Church, Reverend Ludlum reported great progress in the Association in winning the lost, in enlisting church members for active service, and in erecting new buildings.

The Centennial or one hundredth session of the Kings Mountain Association met at Double Springs in 1951 with Reverend J. W. Suttle calling the meeting to order for the thirty-eighth consecutive year. The Centennial message was delivered by J. N. Barnette, former member of Double Springs Church and at that time a member of the Sunday School Board in Nashville, Tennessee. He spoke on "One Hundred Years Work at the Kings Mountain Baptist Association." An interesting feature of the one hundredth session was a display put together by Dr. Wyan Washburn and his father, Joe Washburn. Featured was the mode of trans-



Lewis E. Ludlum

Director of Missions

1946- 1950

The Sesquicentennial History



portation for attending the Association in its early history along with some other customs and features such as stacking several pies on one plate, an old wagon made more than seventy years ago by Uncle Jim McKinney to be greased with pine tar, also a few tools and instruments used on the farm at that time, and a number of artifacts that were in use in the homes and churches of the early days.

At this Centennial associational meeting the Historical Report was presented and read by C.C. Padgett, a teacher and longtime principal of Lattimore School. J. W. Suttle, moderator, called to the attention of the Association the need to have printed a history of the first hundred years of the Association. Jesse Blalock made a motion that the standing Nominating Committee, of which C.C. Crowe was chairman, be asked to study the history question and report to the Association the next day as to the cost of printing and other factors involved. A committee was established to work with C.C. Padgett in editing the history of the Association. The committee members were A.V. Washburn, Jr., Mrs. A.V. Washburn, J.C. Jolley, Mrs. W.P. Biggerstaff, and Lawrence Roberts.

The history of the Kings Mountain Association from November 7, 1851, to November 7, 1951, came from the press the week of the 1952 associational meeting. This history of the first one hundred years consisted of two main sections, a synopsis of each associational meeting during the first hundred years and a short history of each church of the Association along with a picture of each church building and its pastor.

Throughout its history the Association has planned various activities. At other times it has supported activities previously carried out or being carried out. At the 1951 associational meeting Moderator J.W. Suttle said that the Association had earlier made a mistake by not supporting Reburn Washburn. Mr. Washburn and his family had moved to New Mexico about six years previous for reasons of health. He and others built a Baptist church which was destroyed by fire. At the time of the 1951 session of

the Association, thirteen men had gone from Double Springs to Las Vegas, New Mexico, and had given a week's work. An offering was taken at the associational meeting to pay for the gas in the truck to New Mexico and back. Some \$125.00 was needed to pay the gas bill. Twenty-seven churches subscribed \$5.00 each to be sent to the associational treasurer.

Reverend J.W. Suttle served as moderator for forty years. Probably no one had served as moderator of any Baptist Association for that length of time. A new era began for the Association in 1952 when Reverend Suttle turned the moderator's gavel over to Reverend C.C. Crowe. At the 1952 meeting the General Board recommended the position of moderator be rotated with each new moderator serving for two years. Appendix number one lists the persons who have served as moderator of the Kings Mountain Association.

The Rev. J.W. Suttle was elected Moderator of the Kings Mountain Baptist Association at the closing session held with the Zion Baptist Church September 25-27, 1913. He



**Rev. C.C. Crow and
Rev. J.L. Suttle**

The Rev. J.W. Suttle was elected moderator of the Kings Mountain Baptist Association at the closing session held with the Zion Baptist Church in September 25-27, 1913. He served the Association well during this long period of office. The Rev. C.C. Crow was elected to succeed J.W. Suttle as Moderator of the Association October 24, 1952 at Norman's Grove Baptist Church.



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The Rev. C.C. Crow was elected to succeed J.W. Suttle as Moderator of the Association October 24, 1952 at Norman's Grove Baptist Church.

While the Association and churches in the Association were doing much to promote the Kingdom of God, the budget of the Association, as was probably true of other associations, was relatively small by modern standards. The proposed budget for the Association for 1952-1953 included associational missionary's salary of \$2800 and a total budget of \$7,738.57.

Progress and problems related to public morals and civic righteousness continued to be discussed in the 1950's. The report in 1952 included the following:

An accepted fact is this—we are living in times of tremendous stress and strain, of widespread confusion and chaos. There are evidences on every hand of the break-down of individual character, of moral standards, of discipline, of home ties. Much disregard of obligation and responsibility on the part of men, women and children in all areas of life is all too prevalent.

Internationally we are divided into opposing camps of communism and democracy. Within our own country, yea within our Southland, lines of race, religion, politics, capital and labor, etc. tend to further divide and intensify the complex problems of human relationships. Sin has an upper hand among our citizenship to overthrow the teachings of our Lord and to add to the picture of general confusion and disorder.

As children of our Heavenly Father we must be both alert to and concerned about the many vital problems which center around the theme of this report. We need to reveal the Living Christ to mankind through our own personal testimony and our active service for Him.

The associational meeting of 1952 was two years previous to the Supreme Court's Brown v. Board of Education ruling that separate but equal schools were

no longer constitutional and that the public schools of America should be integrated with all deliberate speed. The report on Public Morals and Civic Righteousness at the 1952 associational meeting also included the following:

Rights of minority groups clamor for the Christian's attention. Recently a noted educator said: 'Race has become far more than a domestic issue. It has become the scales upon which democracy is being weighed in a world that is being relentlessly forced to choose between ideologies.' Reports are given throughout the Southland to reveal to us that something constructive is being done in this field of human relations:

- 1. Negro policemen are now employed in eighty-five cities in thirteen southern states.*
- 2. In thirteen or fourteen large southern cities the facilities of public libraries have been opened to Negroes.*
- 3. In five large cities of the south public golf courses are now open to all races.*
- 4. Southern Baptist Seminaries: Golden Gate, Southwestern, New Orleans, Louisville, Grand Canyon College, Wayland College, Mississippi Baptist Hospital Nurses Training School have joined the ranks of Baptist institutions to admit students, regardless of race or color.*
- 5. There is a rapid increase in the number of non-white voters throughout the south. One estimate says there will be two million people eligible to vote in the 1952 general election who could not have voted a decade ago because of racial barriers.*

The Association never forgot that at the heart of Baptist work was missions. At the 1953 meeting, the Lord's Acre Project was explained by Carlos L. Young. His report explained that it was a plan adopted by all who would set aside an acre and who would give through the church the produce from the acre to the Lord's work. He explained that the plan was not confined to an acre of ground but that some could give livestock, chickens, eggs

The Sesquicentennial History



gathered on Sunday, the milk given on Sunday, and wages for the first hour of work each week. The money given by individuals was to be above regular offerings and could be used for missions, building purposes, or various other Christian endeavors. While this program may not have raised by today's standards a tremendous amount of money, it did help greatly some churches, including Mount Sinai, to build a new church building. Mr. Young described in some detail the splendid way in which the Lord's Acre plan was instituted and implemented at Double Springs Baptist Church.

Baptists have a history of supporting higher education. W.P. Hall in reporting on Christian education at the 1953 associational meeting discussed four things that Christian education will do for the individual:

- (1) *Higher Christian Education will help the individual to get hold of a skill.*
- (2) *Higher Christian Education will help the individual to get hold of a right philosophy of life.*
- (3) *Higher Christian Education will help the individual get hold of good taste.*
- (4) *Higher Christian Education will help an individual get hold of himself.*



Huggins-Curtis Dormitory, Boiling Springs High School evolved into the present Gardner-Webb University.
Photo supplied by Gardner-Webb University Archives



Leadership in the Development of Education

The churches of the Kings Mountain Association had been involved in Christian Higher Education since 1928 when Boiling Springs High School became Boiling Springs Junior College. As explained earlier, the Kings Mountain Association and Sandy Run Association founded Boiling Springs High School, and the school opened its doors to students in 1907.

As it turned out, the junior college was “between a rock and hard place” financially from its beginning as a junior college. However, the school would have died if it had remained a high school. There was no way the good Baptists of the Kings Mountain Association and Sandy Run Association could have anticipated the stock market crash of 1929 and the ensuing depression.

The leadership of several pastors in the Association and the commitment of the people of the supporting associations to keep the school alive were major factors that kept the school from closing. Many colleges, including junior colleges, had serious financial problems during the depression, and some ceased to exist. For a school such as Boiling Springs Junior College the problems were multiplied. The move to junior college level meant more money was needed to employ teachers with M.A. degrees to head departments; to provide more equipment, especially for the science department; and to expand the library. At the same time, the enrollment in 1929-1930 was seventy-eight college students and 124 academic and special students who were variously classified. Costs were going up, the number of students was below what it had been in some years as a high school, and the country was experiencing economic disaster. Between 1930 and 1935 two prominent pastors in the Kings Mountain Association served as president—Reverend Zeno Wall, pastor of First Baptist Church in

Shelby 1930-1932, and Reverend J.L. Jenkins, pastor of Boiling Springs Baptist Church 1932-1935. These two men along with Boiling Springs merchant and philanthropist E.B. Hamrick, Reverend J.W. Suttle, and a host of other Christian friends kept the school afloat through very dark days financially. Life was hard for the students and faculty, but neither probably realized how difficult it was. The students joked: “You can tell when we are going to have turnip greens. They always serve them the day after the hedges are trimmed.” To help pay expenses, students brought milk, eggs, livermush, and other farm products (Jolley, p. 42).

A.C. Lovelace served as president during the 1935-1936 school year. Motions were made to close the school on at least two occasions during the 1930's, but each failed by a close vote.

George Jackson Burnett served as president from 1936 to 1939, and Reverend J.R. Cantrell served from 1939 to 1943. Reverend Cantrell had been a student in Boiling Springs High School in 1915 with his wife and two children and with very limited means. He cut cordwood for a large landowner in the community to work his way through school. Reverend Cantrell, as president, worked diligently to improve the appearance of the campus and could be counted among those of whom it could be said, “Without his efforts the school would never have lived to become Gardner-Webb College and University.”



**Reverend J.R.
Cantrell,**
*president of
Boiling Springs
Junior College
1939 - 1943*
Photo supplied by
GWU Archives



The Beacon Becomes the Publication for the Association

As the depression subsided in the 1940's and World War II came to an end, the school experienced a transformation. Former Governor O. Max Gardner became interested in the school, and in 1942 Boiling Springs Junior College became Gardner-Webb Junior College. The Gardner and Webb names and the personal support of Governor Gardner were partially responsible for the support which came to the school from other prominent Cleveland County families. The supporting associations, including the Kings Mountain Baptist Association, however, remained very important not only with financial support but also with their prayers and commitment to Christian higher education. It was after World War II that the college experienced its greatest growth. As Gardner-Webb made progress after World War II, the Association was concerning itself with promoting education in other ways.

At the associational meeting in 1952, C.A. Kirby, Jr., gave the report on Christian literature. The report included the following:

Paul in writing to Timothy advised him to attend to his reading, his preaching and his teaching. This is still good advice for any Christian and reading must precede preaching and teaching. There are basically three reasons why people read. They read for pleasure, they read for mental growth and they read for spiritual growth. So a Christian should read for the purpose of Christian growth and service. Reading is the key that unlocks all treasure stores of learning in all fields. No Christian can hope to know all that he should know unless he reads.

First of all the Christian should read the Bible. It is the book of books and the final source of all Christian doc-

trine. Other Christian material, Reverend Kirby pointed out was our state paper, The Biblical Recorder, the one publication that covers the entire field of our cooperative efforts here in North Carolina. The Recorder definitely should be in every Baptist home in our Association.

At the 1956 associational meeting with Reverend C.O. Greene serving as moderator, the Reverend J.W. Suttle, dean of southern preachers and moderator of the Kings Mountain Association from 1913 to 1942 and president of the Baptist State Convention in 1948, was recognized for his long service to the Association and churches in the Association. Reverend Suttle died in 1963. In his lifetime it is estimated that he baptized more than 6,000 people, married more than 2,000 couples, and preached more than 30,000 sermons. He preached in seventeen churches in the Kings Mountain Association. He was a long-time trustee of Gardner-Webb University and is one of the persons credited with saving the school during the depression years.

The theme at this 1956 Association was *Glorify Your Father* through each of the following: Gardner-Webb, Sunday School, the Baptist orphanages, the Brotherhood, hospital work, and associational missions. Despite all the emphasis on missions and education by the Baptists and other denominations in North Carolina, the state mission report in 1956 included the statement that over 60% of the people of North Carolina were lost.

In 1956, as was true in many associational meetings of an earlier period, there were many guests from other Associations and representatives of Baptist institutions and publications in North Carolina. These guests included C.W. Bazemore, *Biblical Recorder*, Raleigh; John Raymond Nelson, Department of Religious Education,



Mars Hill College; and W.K. McGee, the Baptist Hospital in Winston-Salem.

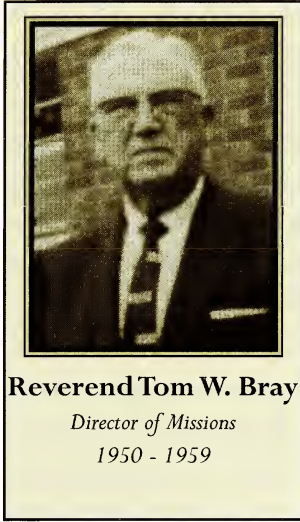
By the 1958 associational meeting the Baptist Homes for the Aging had been in operation for several years. Resthaven had opened March 16, 1951, and the Albemarle Home, December 7, 1953.

At the 1958 associational meeting, Reverend W.T. Roberson in his report on Public Morals and Civic Righteousness stated:

We have talked long and loudly about the evils abroad in our land. We have heard reports concerning the upsurge of crime. We have read about the alarming facts of juvenile delinquency. We have noted the increase of alcoholism and social drinking. We have all evidenced a wholesale desecration of the Lord's Day. We have witnessed at every turn the increase of salacious literature, of gambling, of violence and injustice. (With the addition of problems such as abortion, homosexual relations, and misuse of illegal drugs this could be a report in 2001 as well as 1958.)

Reverend Roberson also offered advice in 1958 which could well be advice for 2001. He suggested:

Our churches must do more than simply to denounce the evils about us but must organize to combat and allay them: (1) by faithfully holding up the Word of God in word and deed; (2) by praying and seeking to win the lost; (3) by prevailing upon those who actively promote and participate in the afore-mentioned evils to cease their activities; (4) by teaching our people the facts concerning the prevalent evils of our day; (5) by seeking to strengthen the foundations of the home; (6) by assisting other institutions of our commu-



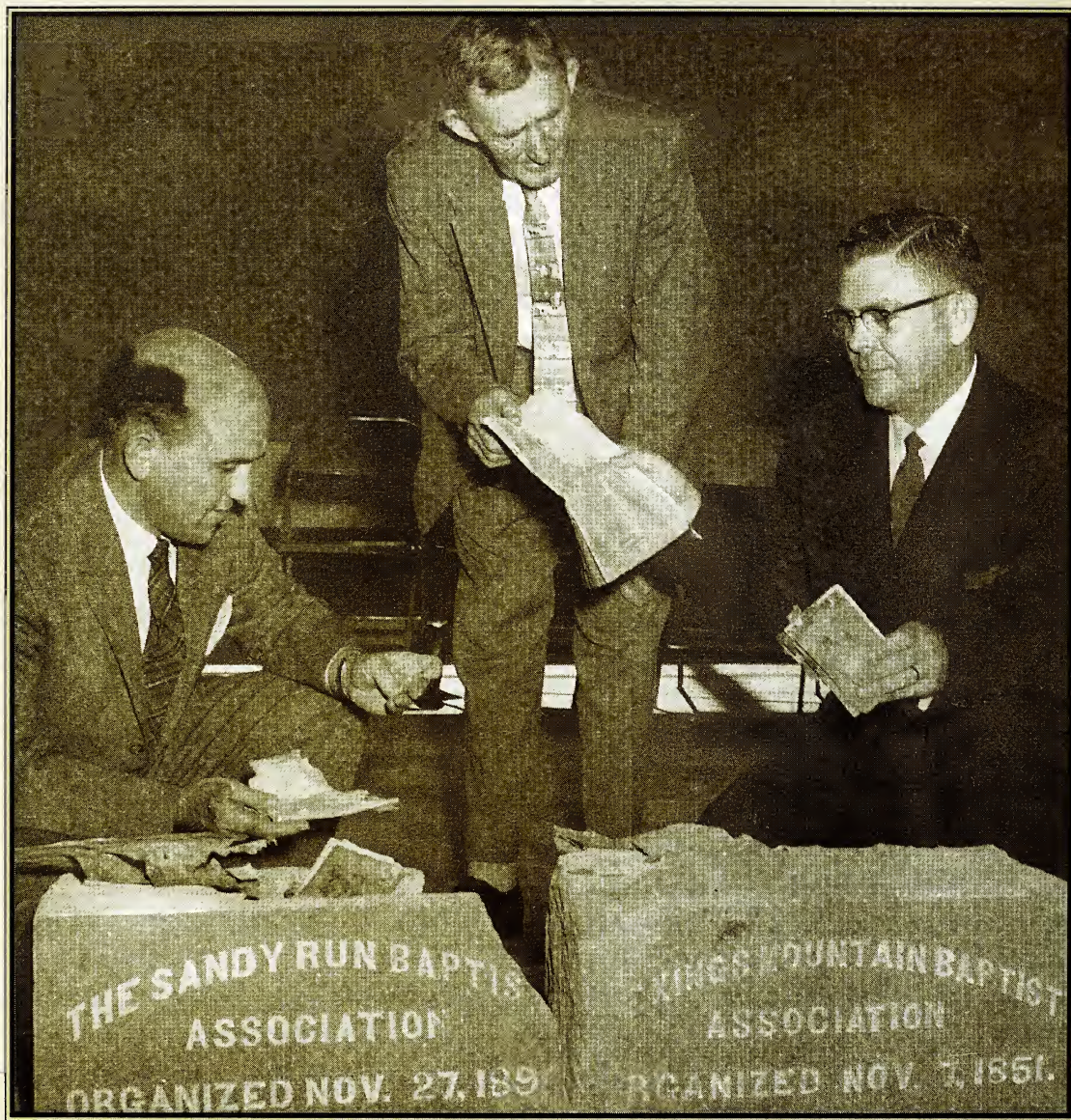
nity to preserve high moral principles; (7) by urging our members to exercise their right to vote and to support legislation which will help to correct moral evils; and (8) by exercising their Christian influence wherever and whenever the mind and spirit of Christ should be heard.

In November 1959, the first issue of *The Baptist Beacon* was published by the Associational office. The purpose expressed in the first issue was "to get information about all our work—local, state, southwide and worldwide to our churches."

The churches were requested to send news to the Associational office. Forty-two years later *The Beacon* is still effectively carrying out its purpose. A multitude of programs, activities, seminars, etc. have been announced and promoted by *The Beacon*. Many of these activities will not be elaborated on in this book. Included in these activities and programs are Brotherhood Conventions, Christian Home Week, G.A. Focus Week, R.A. Focus Week, Training Union Group Meetings, State Sunday School Conventions, and many more.

Reverend C. O. Greene, Associational Missionary, made it clear by using an article in *The Baptist Program* by J. Clark Hensley that the missionary does not have an Associational program to promote. The article stated: "The Association's program is the program of the churches. You are not helping him (the Associational Missionary) run his program but he is helping you with yours." In reading this in the August 18, 1960 *Beacon* the author of this book was reminded that not only does the Association exist to assist the churches and help them individually and collectively be more efficient, but this is also true of both the Baptist State Convention and Southern Baptist Convention.

Reverend Greene made several suggestions on how the pastor could help his church and other churches in the Association collectively do together what they could not do alone. These included building effective programs in the local church, and clearing the church calen-



Opening of Corner Stones after fire burned the Huggins-Curtis building in 1957 at Gardner-Webb College (L) Fred Mauney of Forest City, moderator of the Sandy Run Association; (standing) Joe C. Washburn of Double Springs Community, who was also present when the Cornerstones were laid 50 years ago; and (R) Reverend E. B. Hicks of Shelby, moderator of Kings Mountain Baptist Association.



dar of conflicts with Associational, Baptist State Convention, and Southern Baptist Convention meetings.

Horace Easom was serving as moderator of the Association in 1960 and in *The Beacon* of November 17, 1960, made six suggestions to churches: (1) dedicate yourself to an emphasis on the power of prayer; (2) emphasize the importance of Bible reading; (3) commit to a deeper sense of Christian stewardship; (4) support the church and its ministries; (5) minister in the humanitarian area—helping meet the needs of the sick, sorrowing, and discouraged; (6) commit to soul winning.

One function of *The Beacon* has been to keep people in the churches aware of foreign missionaries who have gone out from the Association. Included in these reports have been the activities of Reverend and Mrs. Bill Roberson. The Association reported that thirty-six churches gave a total of \$1,443.27 to a love offering for the Roberson family when they went to Vietnam in 1959. The Robersons corresponded regularly with the Association as they served as missionaries in Vietnam and the Philippines. Another missionary in this period who corresponded regularly with the Association and the churches was R. Tom Greene, who served in overseas assignments including Chile, Ghana, and Vietnam.

One of the letters from Tom Greene while serving in Ghana included the following:

'What do you do when your family rejects you and throws you out of the house because you have become a Christian?' asked a young man right in the middle of the worship service I was leading, said Missionary James B. Annis of Yendi, Ghana.

Before I could make any answer, another young man quickly rose and said, 'This very thing happened to me. I continued to love my family. Because Christ is in me, I could be a much better person than I had been. My parents saw this and decided that Christ had not made me a bad son but rather a much better one. And so they asked me to come back home and teach them about Jesus.'

Tom Greene did not explain all the circumstances surrounding this family situation; therefore we probably cannot conclude that in all situations in which Christians are persecuted today in various parts of the world the same results would occur. However seeing the change in the life of a son or daughter

makes an excellent reason for other members of the family to become Christians.

Not only have the individual churches of the Association been recognized for outstanding work in various areas of church life, but the churches collectively have brought recognition to the Association. Reverend C.O. Greene, Superintendent of Missions, reported the following in the March 2, 1961 *Beacon*:

Your Superintendent of Missions has just received the record of awards for all the associations in the state. These awards cover the first three months in the church year—October, November and December. Our Association stands fourth behind Gaston, Mecklenburg and Buncombe in number of awards.

The Beacon continued in different issues to report that the Association ranked high in training awards. The November 29, 1962, issue reported that three of the churches stand among the top ten in the state. Boiling Springs was third, Shelby First was fifth, and Elizabeth was eighth.

In an effort to emphasize the importance of the various programs supported by Baptists and to encourage support of the Cooperative Program, Reverend Greene



Reverend

C.O. Greene

Director of Missions
1959 - 1973



included the following interesting approach to Baptist work in the September 13, 1962, *Beacon*:

My wife's father and mother had sixteen children. When the oldest was nine years of age, they had eleven children (three sets of twins). There were three babies at one time that couldn't walk.

You can well imagine that it took some doing to try to feed and clothe that many children. But as a good and dutiful father and husband, my father-in-law saw to it that every child received his fair and proportionate share of the family income. Of course, it didn't take as much for a month old baby as it did for the senior in high school or the one in college, but each one received according to his needs.

Now, we Baptists have a lot of children, too. To name a few there are Foreign Missions, Home Missions, State Missions, Associational Missions, Healing Ministry, Christian Colleges, Children's Homes, Homes for the Aging, work with the silent people, Baptist Student Union, Church Development, Sunday School, Training Union, Brotherhood, WMU, Music Organization, and a host of others.

Shouldn't each Baptist child we have receive his fair and proportionate share of the family income? We believe that you would say "yes" to that. How can it be done?

Through the Cooperative Program of World Missions. That is simply Baptists' way of seeing to it that each child receives according to its needs. Isn't that fair? In this way one child does not live in luxury while another perishes to death!

All of these are a part of the Great Commission of our Lord. The Cooperative Program is Baptists' way of carrying out that command. It has never been repealed! Baptists are responsible.

No attempt has been made to discuss each of the persons who has served as an Associational officer. One of the longest tenures seems to have been that of Reverend Lawrence Roberts, who served as Clerk-Treasurer of the Association for seventeen years. The February 13, 1963, *Beacon* paid tribute to his service to the Association and mentioned several features of his work. Those features mentioned in the article were (1) faithfulness to the Association through his attendance at General Board meetings and other meetings; (2) passionate interest and promotion of Baptist work from the local church to the Association, to the State Convention, to the Southern Baptist Convention, and to the "uttermost ends of the earth"; (3) thoroughness and capacity for tedious, detailed work; and (4) genuine Christ-likeness.

Earlier in this history the low salaries of ministers has been discussed. By the 1960's the salaries of ministers had improved. However, Reverend C.O. Greene, the Superintendent of Missions, in the July 14, 1965, *Beacon* in an article entitled *A Frank Talk with Laymen* used a recent study that compared salaries of laymen and ministers. The study revealed that for laymen and ministers who had completed seventeen or more years in school the average minister made \$3,172.00 per year less than the average layman.

The study led the Superintendent of Missions to study how the ministers in the Association fared in 1964. These are some of the facts: (1) every pastorate except one was considered full-time; (2) twelve of the churches provided no house for the minister; (3) twelve ministers received support of \$6,000 or more; (4) seventeen ministers received support between \$5,000 and \$6,000; (5) seventeen ministers received support between \$4,000 and \$5,000; (6) eleven ministers



received support between \$3,000 and \$4,000; (7) two ministers received support between \$2,000 and \$3,000; (8) seven ministers received support between \$1,000 and \$2,000; (9) four ministers received support of less than \$1,000. The average pastoral support came out at \$4,286 per church.

The February 1, 1967, *Beacon* recognized the outstanding work of the WMU of the Association by relating that the Kings Mountain Baptist Association was among the twenty-one Associational WMU organizations in our state that achieved the rating of Honor. This was the fourth consecutive year that the WMU received this certificate.

One purpose of the Associational office has been to warn of coming problems or disturbing trends. A potential problem discussed in the May 31, 1967, *Beacon* was the possible shortage of pastors in the days ahead. The article raised the question of the contributing factors that had created this problem. These factors included fewer men answering the call to the pastorate, a large number of men leaving the pastorate to serve as chaplains and similar positions, churches going full-time which required more pastors, and churches requiring better trained pastors.

A disturbing trend reported in the August 12, 1970, *Beacon* was that a smaller percentage of money donated through the churches was designated to missions. In 1960, sixty-eight churches reported total gifts of \$1,363,806.00 and of this 22% went for all mission activities. In 1969, sixty-nine churches reported gifts of \$2,685,396.00 of which 17% went to all missions.

Reverend C.O. Greene at the 1969 associational meeting poignantly explained some of the changes in the county since he became director of missions ten years earlier. He stated: "These ten years have been years of crisis and change. Cleveland County has just about completed its transition from an agricultural to an industrial county." He went on to discuss how the number of high schools had been reduced from fourteen to four.

Reverend Greene also explained some of the effects of the Vietnam War.

In dealing with the question of Social Reform and Civic Righteousness, Christians usually have believed that Jesus was not primarily a social reformer, but that God sent His Son to save souls and transform the lives of individuals. At the 1964 associational meeting at Waco, the report on foreign missions was given by R.L. McGaha. He urged the delegates to begin in America and take the Good News of Christ to the entire world. He encouraged the delegates to face the facts and be guided by a spiritual consciousness:

Fact 1: Read again and reappraise the authenticity of the command of Jesus.

Fact 2: Analyze the sorrow that must be in heaven when our sixty-nine churches in the Kings Mountain Association gave the past year for all missions a total of 28 cents per week per capita membership.

Fact 3: Place world missions in our worship: Let the knowledge of foreign missions be secured by every pastor, Sunday School teacher and officer, Training Union leader, Brotherhood leaders, and WMU officers.

By 1970 the South Mountain Baptist Camp was an integral part of the associational reports. Part of the report of T.A. Lineberger, director, at the 1970 associational meeting stated:

Truly the Lord was with us at South Mountain Baptist Camp again this year. Attendance was good and we had record breaking crowds the last of the summer. The last week we had 269 and we had to turn away thirty. Approximately 2,291 young persons attended the camp at some time during the summer. A total of 940 campers and visitors made decisions for Christ during the summer and 162 of these were professions of faith.

The Woman's Missionary Union reports have kept the opportunities of missions before the Association. The report at the 1971 associational meeting given by Mrs. W.D. Ledbetter included the following: "WMU has a



task of teaching missions—missions is spreading the gospel according to the Great Commission.” She shared with the assembled delegates the following from the foreign mission study for the quarter:

If God lives—and we believe he does

If Christ’s Commission is for us—and we believe it is

If outside of Christ there is no hope—and we believe there is not

Then we have no excuse if we fail to use every means in every way to expand our witness until every person has the opportunity to accept Christ.

Woman’s Missionary Society throughout much of its history has had the ability to verbalize in a succinct way the purpose of missions and to lead in an understanding and promotion of missions.

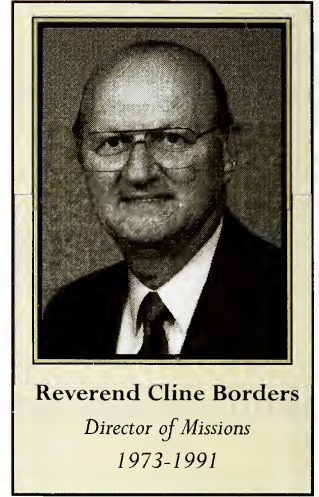
Churches in the Association have received special recognition for the outstanding Sunday School, Training Union, and other programs. The March 1960 *Beacon* included the following salute to Double Shoals:

Double Shoals Sunday School, C.M. Spangler, Superintendent; Warren Hoyle, Superintendent of Enlargement; and Mrs. Joe Bowen, Superintendent of Training; and all their fine corps of workers are to be commended for achieving for the third successive year the award as an Advanced Standard Sunday School. That is especially true of this year as they are the first Sunday School in the Southern Baptist Convention to merit this award. Congratulations!

On September 28, 1973 the General Board met and heard the report of the Selection Committee and soon thereafter recommended to the Executive Committee that Reverend Cline Borders be presented as the new Director of Missions. *The Beacon* reported shortly thereafter that Reverend Borders had accepted the call to this position and would begin his work November 1, 1973.

In announcing the Selection Committee’s choice the committee stated in part:

He has served churches as pastor in South Carolina and North Carolina including churches in our Association. He has served as a denominational worker for eight years as Associate Director of the Seminary Extension Department of the Southern Baptist Convention.



Members of the Selection Committee were impressed that Reverend Borders was sensitive to the needs of both the lay members and pastors of our churches, having functioned effectively as both layman and pastor himself.

Reverend C.O. Greene earlier had emphasized that the Association existed to help the churches. In the May 15, 1974, *Beacon* the new Director of Missions, Cline Borders, after attending a conference at Ridgecrest, stated that: “More than once the definition was heard that a Southern Baptist Association is churches in fellowship on mission in their setting.”

In recent years the Association and churches have been involved in missions in many parts of the world. It would be difficult to determine the most important reasons for this emphasis in overseas missions. One trip early in the tenure of Reverend Cline Borders affected him in a positive way toward the Association and the churches having greater involvement in overseas missions. This trip was described in the October 1, 1975, issue of *The Beacon*. The Foreign Mission Board invited Reverend and Mrs. Borders to spend two days in Rio de Janeiro, Brazil. They were invited to attend the mission meeting of the missionaries in Rio before going on to South Africa to



participate in Contact 75. The Beacon described the highway being built in Brazil along the Amazon River and the way students from the seminaries witnessed to all people along the 1,000 mile road.

Several attempts have been made by the Association to describe the services provided through the Associational office. One list of services appeared in the July 28, 1976, *Beacon*.

1. Seeking to serve as a pastor to the seventy-two ministers and their families
2. Seeking to serve as a pastor to the retired ministers in the area
3. Coordinating the work of twenty-one associational committees and five organizations
4. Assisting pastor selection committees
5. Offering a wide variety of learning experiences in the form of workshops and seminars for pastors and lay leadership
6. Being a resource person to pastors and churches who are experiencing difficulty
7. Offering training for deacons in the seventy-two churches
8. Working at establishing better relationships between pastor and people
9. Introducing churches to mission opportunities here in Cleveland County
10. Coordinator of the associational office and staff
11. Seeking to be alert to mission needs and coordinating the resources of the association to meet those needs
12. Assisting pastors in planning

As the churches and the Association were becoming more involved in missions abroad, the churches and Association had opportunities to minister in a unique way to missionaries' kids who were attending Gardner-Webb. One organizational meeting was a banquet for M.K.'s and International students at Gardner-Webb on November 17, 1977. The *Beacon* stated: "This is more than just taking a student to dinner. This is an opportu-

nity to get acquainted with a student who needs a friend and learn ways and means to extend our love!"

Earlier Reverend C.O. Greene referred to a busy schedule for the Director of Missions. In the 1980 Minutes of the Association, Reverend Borders in his Director of Missions report stated in part:

The ministry of the Kings Mountain Baptist Association far exceeds what I am involved in as Director of Missions. Yet my activity does reflect a part of that ministry. During the past year, it has been my privilege to preach forty-four sermons in the churches of our Association, to visit the worship services of sixty-seven others and to visit in the home or office of fifty-one of our ministers. The past year I have conducted twenty-three workshops, seminars and/or marriage enrichment retreats.

Reverend Borders explained other activities in which he had been involved.

The predominance of Baptists in the county and the significant role played by Baptist men and women was made clear in the report of Historian Wyan Washburn at the 1974 associational meeting. He commented, "As your historian, I was pleased to note that on the recent selection of ten famous Cleveland County people to the Cleveland County Hall of Fame that six of them were Baptist laymen and one Baptist laywoman. For the Association to furnish the county with seven of ten of its most famous leaders speaks well of the Association."

For many years, leaders in the Association had dreamed of having a Baptist Office Building. The offices of the staff of the Association had been located on several sites in up-town Shelby. At the 129th session in 1979 Joe Cabaniss reported that the Executive Board had unanimously approved plans for a proposed office building. They had also approved plans of gifts to the associational building fund with the churches using as a goal \$5.00 per church member, per year. Between 1979 and 1981 all the necessary plans were made, and the building was constructed.

The Sesquicentennial History



On October 18, 1981, the new associational building at 1175 Wyke Road, Shelby, was formally opened and dedicated. The minutes of 1981 state: "During the two hours of open house, in spite of the glorious rain, between 700 and 800 persons came to see 'their' building." The Building Committee report further stated:

From this center our seventy-two churches, and the Christians who comprise these churches, are able to better accomplish Baptist interdependence and to accomplish the work of the Association as stated in Article II of our Association's Constitution. Under the leadership of the Holy Spirit this Association of churches seeks to further the Kingdom through the following: (1) the fostering of fellowship and cooperation among the member churches; (2) the ministering to the spiritual and physical needs of people; (3) the giving and receiving of information, assistance and training for member churches; (4) the cooperation with North Carolina Baptist State and Southern Baptist Conventions.

The new building cost approximately \$315,000.

The Association continued to emphasize the importance of Sunday School. At the 129th associational meeting in 1979, the Sunday School report included the statement: "Most people joining Southern Baptist churches were already members of the Sunday School when they joined the church. We baptized 242 people from within the Sunday School for everyone we reach outside the Sunday School organization." (It seems that most new Christians continue to come out of our church Sunday School.)

Pastors in the Kings Mountain Association, at least in the period preceding 1980, have tended to have longer tenures in their churches than the state average. In the 1980 report of the Director of Missions, Reverend Borders stated in part:

I have questioned the report of our Baptist State Convention concerning the length of pastors in the churches. I have felt that the reported average for the state for two years and six months did not reflect pastor-church rela-

tions in our Kings Mountain Association. We have conducted a study of pastor tenure in our Association. Our study covers a time span of forty years (1940-1979). When there was a change in pastors, nine months was allotted for the interim. Our associational average was five years, two months. I want to congratulate the pastors and churches for this achievement.

History can be presented in book form or it can be presented in many other forms. History was presented at the 1982 Associational Meeting at Bethel Baptist Church with a drama presenting the history of the host church. Reverend Paul Sorrells, pastor of Beaver Dam Baptist Church along with puppeteers from Poplar Springs Baptist Church arranged this significant presentation.

At this same meeting of the Association, Christian Social Ministries Director Bob Davis reported a number of new and continuing social ministries including Prison Ministry, the support role of the Association with Child Abuse Prevention Services, the Literacy Ministry, and the Senior Adult Ministry. (The number of social ministries provided by the Association is mind boggling.)

In the October, 1981, issue of *The Beacon*, Director of Missions Cline Borders addressed the question of church growth. Some churches had grown faster than the population growth in the area they served. However, the county as a whole grew 19.37% during the last ten years while the churches showed a 14.42% growth rate. One approach to growth mentioned in this issue of *The Beacon* was the planned Simultaneous Crusade, "*Here's Hope*," April 25 - May 9, 1982. The 8.5 by '85 Campaign was designed to provide guidance and support in outreach. It was to help reach 8.5 million in the Southern Baptist Convention by 1985.

Churches in the Association have excelled in different areas at different times. Double Springs Church by 1983 expanded its ministry by sponsoring a special radio Bible teaching ministry for the benefit of Sunday School teachers. The broadcast was produced and presented by the



B.E. Morris Academy at Gardner-Webb Station WGWG.

In the May 1985 edition of *The Beacon*, Reverend Cline Borders noted how pleased he was to see three churches in the Kings Mountain Baptist Association honored for their giving through the Cooperative Program. In total gifts, Shelby First was listed as sixth, Elizabeth as forty-third, and Westview as one hundredth. At that time there were a total of 3,484 churches reported in the last annual meeting of the Baptist State Convention of North Carolina. Percentage giving more nearly reflects the commitment of individual members. In this category, Elizabeth Baptist was the leader in the Association by giving 22.476% followed closely by Shelby First with 21.536%.

The churches of the Association have produced leaders for the Association, the State Convention, and the Southern Baptist Convention.

D.P. or Palmer Brooks served the Baptist State Convention and was an editor of the Sunday School lessons for the Sunday School Board in Nashville. Brooks returned to Cleveland County before his recent death. It was the pleasure of the author of this book to have him visit his Sunday School class on several occasions.

Dr. Nolan P. Howington taught homiletics at the Southern Baptist Theological Seminary in Louisville, Kentucky. He also held positions with the Sunday School Board in Nashville. Howington served as curriculum coordinator in the Church Training Department and edited Sunday School lessons. Both he and his wife Marietta had material published. His writings included *The Vigil of Prayer* and was co-author of *Growing Disciples Through Preaching*. Dr. Howington pastored a number of churches including First Baptist Church in Little Rock, Arkansas. As a young man, he was a member of several churches in the Association including Pleasant Ridge and Beaver Dam. He felt the call to preach at the age of six and was known to refer to Reverend J.W. Suttle as his mentor in the ministry. His brother William reports that

Nolan at a young age would go into the woods and preach to the trees.

Despite the increase in number of churches in the Association, the Association and its churches have found itself throughout most of its history not keeping up with population growth. The report of Director of Missions Cline Borders at the 1985 associational meeting stated: "There are pressing needs in the Association. We are faced with a static declining Sunday School enrollment."

The February 1986 issue of *The Beacon* included Reverend Borders stating that "half of Cleveland County does not have an on-going relationship with any Christian fellowship in the County."

Earlier in this history the point has been made that churches do not exist to support the Association and its programs, but that the leaders of the Association exist to be of assistance to the churches. In an article appearing in the February 1989 *Beacon*, Reverend Phil Waugh, Association Family Ministries Director, promoted family enrichment. He stated:

The purpose of family enrichment in your church is to assist God in 'building up one another in love' through the family. Its focus is on: 1) couples, parents, and children; 2) the relationships that occur among these individuals; 3) the influences that affect the family units and individual members; and 4) the calling out on mission of individual family members, couples, and/or the whole family.

Reverend Waugh continued by stating:

Sometimes I get the impression that we feel the family is designed to meet the needs of the church rather than the church being designed to meet the needs of our families. I ask you, 'Is the family designed to meet the needs of the churches or is the church designed and ordained to meet the needs of families?'

Later in the article Reverend Waugh stated:



We speak of God as our 'Heavenly Father' and that we refer to the universal church as the 'family of God.' We refer to our Association as the 'Family of Churches.' We refer to our local church body as a 'Family of Families.' Those who accept Jesus Christ as personal Lord and Savior are 'Born Again' into the Family of God.

It appeared to the author of this book while reading this assessment by Reverend Waugh, that the churches are made up of families and that the effectiveness of churches is dependent on the strength of families it serves. Likewise the strength of the Association is dependent upon the strength of the churches it serves. This could be carried on to the State Convention being dependent on the Association and the churches it serves and the Southern Baptist Convention being dependent on the State Convention, associations, churches, and families that it serves.

By 1990 *The Beacon* was announcing that Gardner-Webb was reporting that its first Missionary-in-Residence, Reverend Mike Whelchel, and his family had arrived and were in the missionary home of First Baptist Church of Kings Mountain. Reverend Whelchel had eight years experience as a general evangelist, and had served as a seminary teacher in the Taiwan Baptist Seminary.

After a fruitful ministry as Social Ministries Director, Bob Davis took a medical leave of absence in August of 1989. *The Beacon* of January 22, 1990, reported that a love offering from the Kings Mountain Association totaled \$5,804.12. Reverend Borders commented, "That is a worthy gift given to one who gave so much to so many. Bob received the gift with joy and amazement. It would not surprise me that upon receiving this information that you will respond with joy and amazement also."

Comments of Cline Borders in *The Beacon* included the following:

Bob Davis wrote a wonderful chapter in the history of the Kings Mountain Baptist Association. We will remember him for his ability to enlist and organize volunteers, his

capacity to do much with little, and to find all available resources. He has been a bright spot in the lives of many and most certainly mine.

Charles Reed became the new Director of Social Ministries or Director of Church and Community Ministries, as the term is now used, on September 30, 1990.

In *The Beacon* of March 19, 1991, Director of Missions Cline Borders shared with the readers of *The Beacon* the statement that was made to the Executive Board members at Boiling Springs Baptist Church on January 28, 1991. Excerpts from a rather lengthy statement as part of his resignation follow:

These eighteen years have been challenging, rewarding and happy years. We have enjoyed a growing source of financial support that has enabled us to minister more effectively. I am most grateful to the pastors and churches for their cooperation and support. So many have done so much that has enabled us to accomplish many of our goals.

It has been my privilege to work with an excellent staff. They have made deliberate efforts to develop skills commensurate with their tasks. They have endeavored to demonstrate kindness, patience and helpfulness to each other and to those whom they serve. This happened not by accident, but through their deliberate and constant training and evaluation.

The work place called the Associational Office has been a pleasant place to report for duty and that has been an added and special blessing to me. Relationships have made the most arduous task a challenge to be accomplished rather than a duty to be performed.

The author interviewed Reverend Cline Borders on June 14, 2000. Reverend Borders served as Director of Missions of the Kings Mountain Association from 1973 to 1991. In the discussion a number of insights were gained about programs during this period. Reverend Borders expressed gratitude for the three persons who had preceded him as Director of Missions or as Executive Director of the Association. He expressed a special



appreciation to Reverend C.O. Greene, his immediate predecessor, for developing programs on which he and the Association could build.

In addition to encouraging financial support for pastors, Reverend Borders explained the effort of the Association to assist the pastors of the Association in their personal growth and in dealing with church problems. According to Reverend Borders, a growth group for pastors met once a week for approximately four years. Pastors were expected to attend or call and explain their non-attendance. This group, Reverend Borders felt, enabled pastors to help each other and help him as Executive Director. Because of these experiences, Reverend Borders felt that some of these pastors lengthened their tenure as pastors. During this time period there were also groups for pastors' wives and a group for single people in the Association. In addition there was a fellowship of retired ministers and wives. Reverend Borders explained that one of the basic needs for the new associational building on Wyke Road was for the Social Ministries activities of the Association headed by Director of Social Ministries Reverend Bob Davis. This included the toy store, which became a model for toy stores in other associations.

Reverend Borders also explained that it was during this period that the Association somewhat changed its role. Previously the Association had often served as the conduit for implementing programs developed by Baptist leadership at levels other than the Association. About this time, growing out of Gulf Shore Conferences and other meetings, there developed the idea that associations develop their own mission based on the experiences and needs of the Association.

The Seminary Extension program developed or expanded during Reverend Borders' tenure. This program provided an opportunity for pastors and other interested students to stay at home and complete a portion of their required course of study. Reverend Borders remembers approximately fifteen to thirty-five students

participating in the extension program each semester and believes that eighty to eighty-five percent of these went on to Southeastern to earn a degree.

Reverend Borders shared several heart-warming stories connected with the Associations attempt to help families and individuals. One story is that Bob Davis, Director of Social Ministries, took a number of items, including candy, to children of migrant workers. One child seized the wash cloth which was part of the package and excitedly proclaimed, "A wash cloth of my very own."

Another story was of assistance to a destitute family. One family was given \$100.00 on down payment for an apartment. This family came every week with a plastic bag of money and eventually gave back \$300.00. This man is now in business locally and still comes in on a regular basis to contribute to Church and Community Ministries.

One of the most interesting success stories of the Association was the ministry to workers with the carnival at the Cleveland County Fair. For some time there had been an interest in ministering to these workers. Fair officials were approached, and a cooperative endeavor began between the Kings Mountain Association and carnival workers. The Association agreed to provide a breakfast, eventually including country ham, grits, eggs, bacon, etc. In return, the fair officials agreed for their workers to participate in a short worship service including music and a short talk or sermon. Some sixty-five persons showed up for the first breakfast. Different churches eventually sponsored the breakfast. A number of carnival workers made professions of faith. One of the carnival executives stated it was the first time he had known a community to reach out to meet the spiritual needs of their people. Joe Goforth, fair manager, stated that the activities of the Association were unique. The program affected not only the fair workers but provided a blessing to those who served. Many people began to call about helping with the fair ministry. Three young ladies

The Sesquicentennial History



with the carnival had run away from home but returned to their parents.

Reverend Borders was particularly pleased with the development of Christopher Road Church. A survey had shown that some 10,000 people at the time lived in Number Three Township but only some 400 were attending church. Every church was supportive of this church both financially and morally. This church organized in 1984 and at the time of the Association meeting in 2000 had 503 members.

Reverend Borders, while serving as Executive Director of the Association, served on the state committee to study pastor-church relations. He served one term as chairman of this group. Reverend Borders had a very active denominational ministry. Among these ministries were the leading of seminars in several states on stress management and pastoral care and a seminar on conflict management held at Gardner-Webb. He especially appreciated the opportunity to serve as a minister to pastors in the Association.

The story of Gardner-Webb has previously been traced to the 1940's when P.L. Elliott became president and the name of the school was changed to honor O. Max Gardner

and his wife, Faye Webb Gardner, and their families. With a new energetic president, the support of the Gardners and many other families in Cleveland County and the end of World War II in 1945, the school began a period of growth and development that continues to the present.

President Elliott served from 1943 to 1961. During this period the junior college moved from a small regional junior college of some 150 students operated by the Kings Mountain Association and Sandy Run Association to a well recognized junior college supported by the Baptist State Convention of North Carolina.

The school received all credentials needed by a junior college, including membership in the Southern Association of Colleges and Secondary Schools. When Dr. Elliott died suddenly of a heart attack on April 14, 1961, the school had become a leading junior college of North Carolina. Dr. Elliott had previously announced his retirement as of August 1, 1961. Dr. E. Eugene Poston, chairman of the Department of Religion at Gardner-Webb, had already been chosen by the trustees to succeed Dr. Elliott. With Dr. Elliott's death, Dr. Poston was asked to become president immediately.



Dr. M. Christopher White
President, Gardner-Webb University
1986 - present



M. Christopher White School of Divinity, Gardner-Webb University.
Serving churches through trained leadership.



Leland Kerr Assumes Leadership of the Association

During the presidency of Dr. Poston the school prepared for and became a fully accredited senior college. In 1971 the school graduated its first class as a four-year school with 242 students receiving degrees. As the Elliott era had been a time of growth, so was the Poston era, 1961-1976, a time of tremendous expansion and maturing.

The presidency of Craven Williams (1976-1986) saw the college add programs to give greater opportunity for the students who were blind or deaf or had other learning disabilities to study at Gardner-Webb. During this period the curriculum was expanded to provide degrees in several areas including sign language.

The history of Gardner-Webb has been briefly discussed to 1986 when the presidency of Craven Williams ended. Dr. Williams was succeeded by Dr. Christopher White. During the presidency of Dr. White the school has added new academic programs, increased the campus facilities, including a number of new buildings, and moved to new levels in athletic competition.

With the addition of a number of graduate degree programs including degrees in the Divinity School and the School of Business, the school in 1993 took the title of university. The school thus moved from Boiling Springs High School in 1907 to Boiling Springs Junior College in 1928, Gardner-Webb Junior College in 1942, Gardner-Webb College in 1971, and Gardner-Webb University in 1993.

The University, with its growth to more than 3,000 students and a faculty of more than one hundred, has a very bright future in the history of Christian higher education in America.

Between the end of the tenure of Cline Borders as Director of Missions and the announcement of the selection of Leland Kerr as the new Director of Missions, Sam Snyder served in the interim from April 1991 to December 1991. Rev. Snyder was a graduate of Southeastern Baptist Theological Seminary at Wake Forest. He had previously served as pastor of Christian Freedom Baptist Church in Kings Mountain and from October 1989 to October 1990 had been Interim Director of Church and Community Ministries for the Kings Mountain Baptist Association. One of his accomplishments as Interim Director of Church and Community Ministries was an expanded and enhanced volunteer program and the establishment of an agreement with area tree companies to provide wood to needy families for heat.

In the December 1991/January 1992 *Beacon* Reverend Snyder wrote his last article. He stated in part:

It has been a pleasure to serve you as your interim director of missions. The Director of Missions Search Committee, under the able leadership of Dr. Jim Richardson, has done a wonderful work. As your new director of missions, Reverend Leland Kerr comes to serve you. I know each person in this Association joins me in pledging to him our love, prayers and support.

God could not have chosen a better work or a better place for me to end my active ministry. I leave thanking God for each of you and for the faithful servants you are in God's Kingdom. Remember to love one another even as Christ has loved you.

The report of the Search Committee for a Director of Missions was included in the January/February 1992 *Beacon*. It stated:



The duties and responsibilities of your Director of Missions Search Committee come to a close on Sunday, February 2. On that date, we are planning a reception for Reverend Leland Kerr and his family. This reception will be held at the Kings Mountain Baptist Associational office building from 2:00-4:00 p.m. This will be an excellent opportunity to welcome Leland and his family to our Association and to give him a sense of our prayers and support as he officially begins his work. All people of our Association are invited and I know that you will want to mark your calendar and make a special effort to be present.

Thank you again for the privilege that has been mine to serve our Association as chairman of the Search Committee. I also want to thank the committee members themselves—Sandra Ellis, Ann Scism, Bob Lamb, Mary Harris, Teala McSwain, and Joe Mauney. They were a joy and privilege with which to work.

A strong foundation has been built at Kings Mountain Baptist Association. Bright days are ahead as we strive to serve the Lord together.

Jim Richardson, chairman

Director of Missions Search Committee

Leland Kerr was well known to some people in the Association. He had attended Gardner-Webb College from which he graduated in 1973. The new Director of Missions had earned the Master of Arts degree from Southwestern Baptist Theological Seminary in Fort Worth, Texas and had done additional graduate work. He had served several churches in three different states between 1971 and 1985. The titles were somewhat different, but he had served as minister of youth in all these churches. From April 1985 to January 1988, he was minister of Education and Administration at Parkwood Baptist Church in Annandale, Virginia, and served as Church Development Director of the Gaston Baptist Association.

The new Director of Missions, Leland Kerr, continued with the accolades for Bob Davis. In *The Beacon* of February/March 1992 he stated:

I am sure you join me to congratulate Reverend Bob Davis on recently receiving the Excellence in Ministry Award from the North Carolina Baptist Associational Staff Fellowship. I had the privilege to present the award to Bob on their behalf during our Executive Board meeting in January. This award from Bob's peers is a further recognition of the great work he did in our Association for eleven and one-half years as our Church and Community Ministries Director. We thank God for him and his family.

The death of Bob Davis was reported in the Nov/Dec 1997 *Beacon* by Executive Director Leland Kerr.

Remembering Robert G. Davis, Sr.

Since the last issue of The Beacon, Bob Davis passed away. Bob served as the first Church and Community Ministries Director of our Association from 1978 to 1989, when he retired due to physical disability. Our Association dedicated our annual minutes in his honor in 1991. The following quote from those minutes speaks appropriately about his years at KMBA:

'During his time as Church and Community Ministries Director, he created a model program to touch a variety of human hurts including prison, jail, migrant, juvenile court, literacy, developmental disabilities, emergency and relief, visually handicapped, substance abuse and the annual Christmas Toy Store.'

Only eternity will reveal the number of lives Bob touched in his years of ministry. The strong reputation of our Church and Community Ministries work in our local helping community and across this state and denomination is in large part a result of his dedicated service. We will remember him with gratitude and fondness. At the time of his death, he was a member of First Baptist Church, Lowell, North Carolina, the church where he served as pastor before coming



to KMBA. I want to encourage you to pray for his family - his wife, Harriet and his sons Gray, Ashley, and Ben. I also want to encourage you to support our Christmas Toy Store this year as a memorial to him through your gifts and by considering being a volunteer.

As he began his ministry with the Association, Leland Kerr stated in the January/February 1992 *Beacon* that a key word in his thinking was gratitude. He stated: "I was moved deeply to be called as your new Director of Missions and it is an honor to serve with you. I am grateful for your confidence in me and support of me to lead this great Association."

He then stated that words of gratitude are appropriate for so many people including the family of churches who prayed for and supported the Search Committee, the Search Committee who diligently sought God's will, the Associational staff for "carrying on" in such a compassionate and helpful spirit during the interim months and period of transition, Reverend Sam Snyder for his willingness to "stand in the gap" during the last eight to nine months as the interim director, for the thousands of Baptists who helped shape the Association and strengthened its ministry from its birth in 1851, and for the four men who have previously served this Association.

Early in his period of service, Reverend Kerr (in *The Beacon*) gave emphasis to the importance of our churches reaching young people for Christ. He used material from a book by George Barna entitled *User Friendly Churches*. Barna had found that church leaders believed that ministering to young people was a key to having a growing healthy church. Barna had stated that youth represent the highest potential for conversion. His organization's research suggested that two of every three adults who are Christian made the decision to accept Christ as Savior before they reached the age of eighteen. Thus ministry to young people is a means of efficient evangelism. Director of Missions Kerr

explained that research in the Kings Mountain Association for the Strategy Planning Report (Fall 1990) revealed that the largest age group in Cleveland County is 15 - 29 years of age. Lay leaders from the Association had responded that youth ministry and evangelism should be priority concerns for the Association. The Director explained "this is our approved strategy plan for 1991-1996."

Reverend Kerr explained that in just a few days there was an event planned that would help the Association address youth evangelism. *Rescue '92* was to be held at Gardner-Webb in the Convocation Center April 2-4, 1992, with the purpose statement "to reach the unsaved and unchurched youth in our county."

In 1992, "Listening Sessions" were held at various places in the Association with at least one session in each of the groups into which the Association is divided. These sessions were designed to discuss the process leading to the future employment of a Church Development Director. The Executive Committee, Church Development Director Search Committee, and the Finance Committee were all involved in the preparation and process.

In recent years a number of churches have used the workbook prepared by Henry Blackaby and Claude King entitled *Experiencing God: Knowing and Doing the Will of God*. This study was recommended to the churches of the Association in the June/July 1992 edition of *The Beacon*. In one church an announcement was made that they would not have a session of experiencing God that Sunday because of illness. (A church blooper).

On August 1, 1992, the Association stepped out on faith to provide a missionary house for the "Missionary-in-Residence" at Gardner-Webb. *The Beacon* reported that the Association had a unique opportunity for "up close and personal" involvement in world missions. A fully furnished house in Grover had been rented for \$500.00 a month. The Missions Committee and Executive Committee believed that providing for the



missionaries was an important step for the Association to continue to raise the awareness of and support of missions. The missionaries were Chris and Pamela Ammons, missionaries to Peru, and their children Pam and Jay, II. The Association planned to fund the rent through the commitment of missions groups and organizations in the churches to provide one full month's rent or a portion of a month.

The Ammons family later expressed appreciation through *The Beacon*. The statement included: "We have been greatly surprised by your generosity in providing such a beautiful house, and then filling it with every needed item at the pounding."

Fidel Castro once said that Communism grows on empty bellies. The fact that Communism has been the controlling ideology in large parts of the world and is still the controlling political and economic system in places such as China and Cuba may be to some extent an indictment of Christianity. If Christianity had been more concerned with ministering to the physical needs of people as well as their spiritual needs, Communism probably would never have gained the support it has had.

We Baptists like to eat, and we sometimes say that we don't know how to get food off our plates to the starving in places such as Bangladesh and Sub Sahara, Africa. Yet we may be somewhat like the little boy who had been invited to Sunday School many times and finally blurted out that he already knew how to do a lot better than he was doing. We Baptists probably know some things that we could and should be doing. The September/October 1992 issue of *The Beacon* in urging World Hunger Day printed suggestions made by the Christian Life Committee of the Association. These were: (1) pray for the homeless; (2) study what the Bible says about the poor, hungry, fatherless children and widows; (3) examine the causes and cures of hunger; (4) observe World Hunger Day; (5) give to hunger ministries; (6) get involved in feeding the hungry at the night shelter or Kings Mountain Association Friday

Lunch Program; (7) talk about the issues and keep awareness high in your church. Each reader could probably mention other ways in which individual Christians and churches can minister to the hungry.

North Carolina and Kings Mountain Baptist Association Baptists have been concerned for a long-time with feeding the hungry, caring for the sick, and ministering to those in prison in the local area.

A new area of need has occurred in recent years as the East Coast of the United States has been devastated by intermittent hurricanes. Baptists have been quick to respond to the needs of people in the devastated areas. Often the people whose homes were destroyed or who suffered other losses were not known personally by most people in the churches of the Kings Mountain Association. One instance in which hurricane losses affected a family known well to some of the churches was in the fall of 1992 when Hurricane Aniki struck the Hawaiian Islands. Mel Campos was pastor of the Eleele Baptist Church on the island of Kauai. Word was received back in Cleveland County that the home of Mel Campos and his wife Cindy and their two daughters was destroyed by this hurricane as well as the church which Mel pastored. Mel and Cindy Campos are formerly from our area. Mel, a native of Hawaii, is a Gardner-Webb graduate and former member and deacon of Poplar Springs Baptist Church. Cindy is a native of our area and grew up in the Beaver Dam Baptist Church. Poplar Springs Baptist Church solicited monetary contributions on behalf of the Campos family and their church. Through *The Beacon* other individuals and churches were invited to make a contribution.

Other Gardner-Webb graduates have had an ongoing relationship with the Association. Mike Remy of Haiti was a Gardner-Webb graduate and one of the first recipients of a Christian Service Organization scholarship. *The Web*, a Gardner-Webb publication, announced in the spring of 1978 that a church in



Haiti had been named in honor of Dr. J. Thurman Lewis, one of his former teachers at Gardner-Webb.

Mike Remy remained in touch with the Association and had kept the Association aware of his progress and problems in developing churches in Haiti. In a publication of *The Beacon* in 1992, long-term and short-term ministry projects were listed for Mike Remy in Haiti.

These projects included help for the church building in Palmista, Haiti, and completion of the Bethesda Baptist Church building. He also asked for financial support for his family as they had lost a "good bit" of their support during the years and at that time had two children in college. All four of Remy's children and a daughter-in-law attended Gardner-Webb. Bruner Remy received the M.B.A. degree from Gardner-Webb and now, along with his wife, recently operated a Christian bookstore in Shelby; McFarland Remy is pastor of a church in Kings Mountain; Michelle Remy also lives in Kings Mountain; and Idelette Remy lives in Florida and is employed by the Sun Sentinel.

The Association has supported home and foreign mission offerings in our churches and supported in various ways people who became known to the Association through various means including Gardner-Webb.

The Association has also been involved in carrying the gospel and assisting in several ways minority ethnic groups in the Cleveland County area. One of these groups assisted by the Association has been the Spanish speaking people in the area. The Association played a significant role in providing a Habitat for Humanity House for the Espinal family. The groundbreaking for the house was on Saturday, January 9, 1993.

Director of Missions Kerr has kept missions at the forefront of his Associational emphasis. He has pointed out that a major means of making disciples is through an emphasis on and involvement in various missions efforts. At one point in 1992 he emphasized: (1) partnership with the Greater Rochester Baptist Association; (2) two new foreign mission partnerships to begin in South Africa

and Japan; (3) upcoming World Missions Conference May 17-22 of 1997.

One of the highlights of the year 1992 was the "Live it to the Max 2." In *The Beacon* of May/June 1992, Director of Missions Kerr stated: "What a thrilling sight it was to see 150 + youth from eighteen of our churches (and one not in the Kings Mountain Association) singing and sharing about the difference Christ makes in one's life." Reverend Kerr continued by thanking the people who made it possible.

At various times churches that were recognized at the state level have been mentioned in this history though no attempt has been made to recognize every church listed in a statewide recognition. One significant recognition was reported in the May/June 1992 *Beacon*. Four Association churches had been listed in the *Biblical Recorder* as "Top North Carolina Churches in Baptisms." Christopher Road was 30th with fifty-nine baptisms; Bethel was 38th with forty-nine baptisms; Macedonia was 52nd with forty-three baptisms; and Putnam Memorial was 103rd with thirty-two baptisms.

Another highlight of 1992 was the Rick Gage Crusade. *The Beacon* reported:

What a wonderful privilege it is for me to report to you that 288 precious souls came to know Jesus Christ as Saviour during the Rick Gage Crusade. I'm also excited to report to you that more than 750 total decisions were made during this four-day crusade. Kings Mountain truly experienced revival.

To all of you who worked so hard to make this crusade a huge success, I say thanks. God truly has His hand on Rick Gage and I challenge you to pray for him daily. While Rick was in Kings Mountain he spoke to over 2000 teenagers in our high school and middle school. The reports are that through his "On Track" assembly program and the youth night of the crusade our schools will never be the same again. Teenagers are carrying their Bibles to school and are actively seeking to win their friends to Jesus.



Because of the crusade our area is more excited about Jesus than ever before. Again I say thank you to all the churches and individuals who participated in the crusade. You truly made the difference! May God truly bless your work for Him.

Reverend David Philbeck

Chairman, Rick Gage Crusade

An oft quoted opening sentence of *A Tale of Two Cities* by Charles Dickens says, "It was the best of times, it was the worst of times." Reverend Leland Kerr used these words to describe Baptist life in the April/May 1992 *Beacon*. He mentioned several of the positive signs in Baptist life, including the numerous open doors and opportunities to share the gospel and minister to people. He referred to the North Carolina Baptist Men's Medical/Dental Bus, the Rick Gage Crusade in May of 1992, and the "Listening Sessions" across the Association to discuss the process for calling a Church Development Director. Reverend Kerr stated, "In many ways these are the best of times." We should rejoice!

He went on to say, "Regrettably, these are also the worst of times." He mentioned that the eyes of the world are upon Southern Baptists these days as we struggle with difficult decisions. One of the decisions in the state was the decision of two North Carolina Baptist Churches to endorse the homosexual lifestyle.

In the same issue of *The Beacon*, Reverend Kerr raised the issue of what can we do? One of the points made was to determine individually and corporately to seize the opportunity to open doors to the "best of times" even though the "worst of times" decisions cry for our attention.

The fact that the office of the Association exists to serve the churches was illustrated in *The Beacon* of April/May 1992. The Association offered to train leaders in the local churches to lead Children's and Youth Bible Drills. Local leaders in cooperation with the Association have successfully trained many youth and

children in Bible Drills. It was pointed out in *The Beacon* that if we want to disciple our children, one of the best ways is through Bible Drills.

Churches encourage their members to be good stewards, and this often means increasing their giving to the local church. Speaking for the Association, the Director of Missions at times calls upon the churches to give support to Associational missions or activities. In the August/September 1993 *Beacon* Reverend Kerr stated:

I want to encourage you to consider increasing your gifts to Associational Missions. Five percent of your undesignated church gifts has been suggested. At the present time sixteen of our churches are giving less to Associational Missions now than they did five years ago, three continue to give the same amount, and eight are giving nothing. Our work as an Association is important. As our purpose states we work together for the enlargement, enrichment, and strengthening of the work of the Lord Jesus Christ in Cleveland County. May we all catch the vision and support this great work.

In 1993 there was considerable promotion of the Bill Glass Crusade at Gardner-Webb University October 31-November 7.

In the United States in the latter part of the Twentieth Century and early Twenty-First Century much attention has been given to the problems of AIDS and various sexually transmitted diseases. Also much attention has been given to many other sex-related problems such as abortion and teenage pregnancy. Kings Mountain Association Baptists along with others have attempted to give meaning and significance to the statement and life style of "True Love Waits." On Monday, January 17, 1994, at Malcolm Brown Auditorium, the Kings Mountain Baptist association sponsored an Associational Youth Rally for "True Love Waits." The speaker was Dr. Fred Lopez, a physician in practice in Oklahoma City and National Missionary for the Home Mission Board, Southern Baptist Convention.



In *The Beacon* of March/April 1993, Reverend Russell Fitts, moderator at the time, reminded that the Association voted in annual session in 1990 to call a Church Development Director. He explained that a Church Development Director, upon invitation, can come and help any of our churches for a period of time. He stated, "We can do it, the Association can do it. Let's all put some prayer and a little bit more money to the annual budget of the Kings Mountain Baptist Association and we will be on our way."

In the May/June 1993 *Beacon*, Reverend Kerr reported that at the last Executive Board meeting, the members voted to activate the Search Committee for a Church Development Director. He stated:

This is an important step of faith that recognizes the overwhelming need for such a position. Throughout the history of this Association, the churches have faithfully and sacrificially supported the work of the Association and accepted the financial challenges confidently as each level of work was expanded or newly created. We can do it again, we must do it again as we call a Church Development Director to work with all of our churches in the area of evangelism and outreach, organization and program development, training of leadership, identifying target group needs and ministries and much, much more.

In the July/August 1993 *Beacon* Leland Kerr wrote from a Backyard Bible Club site in Hamlin, New York, on the last day of the Association's mission trip. Sixty-five (65) youth and adults from twelve churches had worked in the Greater Rochester Baptist Association the week of July 9-17. He stated, "We led Backyard Bible Clubs in five



Reverend Leland Kerr

Executive Director

1992 - present

sites across the Greater Rochester Baptist Association." They worked with three of their eleven churches in various ways, including worship services in three churches, and spent time in the homes of various members.

The *Beacon* report of the Director of Missions stated:

As we prepare to come back home I have various impressions about our Association partnership with the Greater Rochester Baptist Association: (1) The people in New York have the same kinds of needs, concerns, and problems as we do in

North Carolina; (2) The churches we worked with struggle to reach people, finance their work, and find pastors; (3) We take our "church building" for granted. They meet in inexpensive, poorly equipped buildings (except for Pleasant Valley Baptist); (4) The members of New York churches are overwhelmed by our sacrifice of time and energy to come and help them. We have made friends that we will never forget; (5) The Greater Rochester Baptist Association covers a population area of over 1,000,000 people. There are eleven churches and 750 Southern Baptists in this area; (6) We need to be partners with the Greater Rochester Baptist Association. Numerous opportunities are available. We will be able to help in significant ways.

Reverend Kerr continued by thanking the churches who sent people on the mission trip. These churches were Christopher Road; Churchill Drive; Flint Hill; Grover First; Love Valley; New Hope; Pleasant Grove; Pleasant Hill; Poplar Springs; Second, Kings Mountain; Union; Westview; Sandy Plains, Gastonia; Southside, Gaffney; and Tuckaseegee, Mt. Holly. (You will note that three churches listed are not part of the Kings Mountain Association). The article listed the



people who went from each church, but space did not permit listing these names.

A number of poems and prayers have been used in *The Beacon* from time to time. One that the author particularly liked was a prayer for our pastors appearing in the July/August 1993 *Beacon*.

A Prayer for Our Pastors

Dear God,

Bless our pastors today! Make them too big to be little, too wise to be foolish, too spiritual to be worldly, too tall to get chips on their shoulders, too zealous to be idle, too cultured to be coarse, and too joyful to be morbid.

Save them from the love of big words, the fear of carnal people, the tedium of too many announcements and the pit of pointless preaching.

Strengthen them when they would be lured into shallow or deep sins, when the stand they must take will not be appreciated by the people who pay their salaries, and when they are the target of tongues whetted to a severe sharpness.

Empower them with the spirit of Christ to make them effective in the pulpit, calm under pressure, and strong even in weakness.

Give them wisdom to wait when they do not know what to do, love when they must rebuke the wolf scattering the flock, and grace when they must sit silently suffering rather than arise in self-defense.

Fill them with unction every Sunday, with enthusiasm every Monday, and with your Holy Spirit every day.

And help me not to discuss their faults with anyone but Thee, O God.

Amen

(copied)

In the April 1994 Reverend Kerr welcomed Bonnie Doughtie to the Association as Church Development Director. Bonnie came to this ministry from the position

of Minister of Education for almost eleven years at Boiling Springs Baptist Church. She is a native of Portsmouth, Virginia, and a graduate of Mars Hill College and Southeastern Baptist Theological Seminary. Previously she served four other churches in North Carolina and Virginia. Reverend Kerr stated in part:

Her call to the position ended a nearly four year process. This included a recommendation to create the position in the 1990 Strategy Planning Report, the appointment of a Search Committee, writing a job description, putting the committee on hold between Directors of Missions, re-activating the committee, holding six listening sessions about the position, gathering resumes, interviewing candidates, the committees recommending and extending a call to Bonnie with the unanimous vote of our Executive Board on May 23. She began her work with the Association on July 1, 1994.

Bonnie Doughtie in the same issue of *The Beacon* stated: "I thank you for your vote to call me as Church Development Director. I ask that you pray for me as I conclude my nearly eleven years of ministry at Boiling Springs Baptist Church."

In 1994 a mission group again went to Rochester, New York. There were 155 persons from nineteen churches. Reverend Kerr wrote in the August 1994 *Beacon*:

Traveling through the farming country between Genesco and Corning, New York the words of Jesus came to mind repeatedly:

The harvest truly is plenteous but the laborers are few: pray ye therefore, the Lord of the harvest that He will send laborers into His harvest (Matthew 9:37-38).

The churches that participated in the 1994 trip were Allen Memorial, Bethel, Boiling Springs, Christopher Road, Dover, Eastside at Shelby, Elizabeth, Flint Hill, Love Valley, Mt. Sinai, New Hope, Piedmont at Lawndale, Pleasant Grove, Pleasant Hill, Pleasant Ridge, Poplar Springs, Union, Fellowship at Iron Station, and Sandy Plains at Gastonia.



These 155 laborers had participated by driving, cooking, and witnessing through Backyard Bible Clubs, puppetry and music and through construction, painting, leading worship services, nursing home ministry, and much, much more.

Bonnie Doughtie's Lightlines in *The Beacon* stated: "In Acts 16 Paul wrote, *Come over to Macedonia and help us*. Our Macedonia has been the Greater Rochester Association. The mission trip team ministered in many ways."

In earlier periods, reports at Association meetings dealing with Christian Life often dealt with the liquor problem and other specific problems. In more recent years other social problems have gained greater attention by the Association. Various reports have emphasized the family as God's first and foremost institution. An article in *The Beacon* of August 1994 by the Christian Life Committee concluded with the statement: "Our hierarchy of concern is the person and the family. Beyond the family we are called to effect for good other institutions: the church, business, government and education."

The author of this book believes that it is not a meaningless cliché to say: "That as the family goes so goes our nation." We might add that "as the family goes so goes the churches, the Association, State Convention, and Southern Baptist Convention."

In 1994 more missionaries were in the county and working with the Association in various ways. Missionaries-in-Residence then teaching at Gardner-Webb were Dr. Roy Cooper and Dirce Cooper from Costa Rica and Reverend Rob Norman and Mickie Norman from Greece. Two other families with mission backgrounds were also in the area: Dr. Roy Wyatt and Joyce Wyatt, retired from the International Baptist Theological Seminary in Cali, Columbia. After serving for a year in the Baptist Theological Seminary in Santiago, Chile, they were teaching at Gardner-Webb in 1994. Dr. Eduardo Steibel and Dr. Sophia Steibel were also at Gardner-Webb. Dr. Sophia Steibel was a graduate of

Gardner-Webb and a former president of a seminary in Brazil. Sophia Steibel still teaches at Gardner-Webb.

It has been stated that no attempt would be made to discuss every program or workshop in the Association and some have not been mentioned. However, the Laubach Literacy Training Workshop at Temple Baptist Church early in 1993 should be mentioned. Despite all the emphasis on education, the rate of illiteracy is still high in Cleveland County. Baptists need to grow through various means, including reading of the Bible and Christian literature. For those who cannot read this is impossible.

It has been explained earlier that special emphasis was to be given by the Association to youth in the 1990's. The *Beacon* reported three youth ministry events in 1995: (1) Youth Roman Road Training in preparation for Here's Hope Share Jesus Now; (2) A winter Ski Retreat at Ridgecrest Conference Center and Wolf Laurel Ski Resort; and (3) Rescue '95, the fifth Annual Area-Wide Youth Crusade. Churches were urged to pray for and hopefully have some of their youth participate in some or all of the activities. Home and Foreign Missions have through the years been major emphases of the churches and the Association. In the thoughts of the Director of Missions in *The Beacon* of April/May 1995 were the following:

"Churches in Association: Partners in Evangelism is the theme for the Associational Missions Week, May 22-28. The following quote describes this partnership: "Interlocking churches, lovingly and carefully woven together, create a wondrous unity in missions."

It is a mission committed to evangelism, built on the belief that Christians are to share the love of Christ with all people.

"Together churches in the Association create a beautiful tapestry, offering a brilliant reflection of the Light of the World."

Rev. Kerr reported in the same issue of *The Beacon* on the continued good financial support by the churches of



the Association. He reported contributions January-March from 1992—1995 in the article. More current information follows on what churches in the Association contributed January-December from 1995—1999:

January - December Receipts from Churches

| | |
|-------------|---------------------|
| 1995 | \$253,894.59 |
| 1996 | \$270,929.24 |
| 1997 | \$283,015.92 |
| 1998 | \$278,548.78 |
| 1999 | \$275,657.12 |
| 2000 | \$294,603.18 |

In addition to missions, evangelism has continued to be a major emphasis of the churches and the Association. A different kind of opportunity to promote evangelism occurred on October 2-3, 1995, at Malcolm Brown Auditorium in Shelby when *The Masterpiece: A Toymaker's Dream* was presented on both nights. It was a powerful stage production that chronicled the classic struggle between good and evil through the allegory of toys and toy makers. It had been seen by over two million people in twenty-one foreign countries and in many of the states.

Bonnie Doughtie was very excited about the CPR (Challenging People to Renew) training event in 1995. She headlined the article in *The Beacon* of September 1995: Wow! Overwhelming! Amazing! Fantastic! She stated, "These are words to describe CPR. Over 500 people had been registered for the event on Monday evening with new people on Tuesday." Bonnie asserted, "People were excited about joining together for training. The faculty were superb and well prepared."

One person who read the original manuscript for this book felt it needed more humor, so the author decided to tell a story based on Bonnie's use of "fantastic." The story is that a man was named Fantastic at birth. The name embarrassed and bothered him so much that he instruct-

ed his wife not to put Fantastic on his tombstone. When he died, the bewildered wife didn't know what to put on his tombstone. She finally in desperation used the following: "Here lies a faithful husband of fifty years. He never looked at another woman." You guessed it! People read the inscription and said "Why that's fantastic." His name lived on after death.

In 1995 the World A Resource Center opened at Gardner-Webb. World A is the least evangelized and most unreached area of the world that included approximately one fourth of the world's population. This center designed to educate and challenge to greater involvement in missions in these areas of the world is now called The Global Missions Resource Center.

Baptists of all ages have traditionally been a people who liked to sing. Young people in the Association have had opportunities to come together for several music groups. On April 29, 1995, the first Senior Adult Music Festival was held at Westview Baptist Church. This was the beginning of an annual festival which has brought seniors together for music. Also, many of the churches have been represented at North Carolina Senior Music festivals.

Bonnie Doughtie, Church Development Director, reflected on another mission trip to Rochester, New York, in 1995. In *The Beacon* of August 1995, she shared some of her reflections including the following:

Construction crew able to complete the framing, rafters, roof and window / door frames; children receiving Christ as Lord and Savior through Backyard Bible Clubs; children excited about receiving a Bible for the first time; children coming to VBS hungry and wanting to save their snacks for when they went home; youth from the KMBA accepting Christ; bonding between our youth and Rochester youth; fellowship with wonderful Christians and church members grateful for the work and wondering why we came up there to minister.

In 1995 among the many activities promoted by Charles Reed, Director of Church and Community Ministries,



were Hopebuilders, a Chemical Dependency Workshop, Christmas in July, and the Christmas Toy Store.

Bonnie Doughtie, in the October/November 1995 issue of *The Beacon*, drew from an article in a Church of Christ publication in St. Joseph, Illinois. She passed on some tips on how to lead a congregation to develop a vision of what God wants to do in and through a church. These seven suggestions were under the title: "How to Dream Successfully." Each of the suggestions has been shortened somewhat: (1) awareness of the purpose of one's church; (2) knowledgeable of God's working in the past; (3) awareness of the opportunities around the church; (4) availability of God to meet these needs; (5) awareness of how God can help one meet these needs; (6) praying without ceasing; and (7) holding to one's dream. The article stated "The world and the church are full of people who say it cannot be done. A church with vision simply asks, 'If God wants it done, how will we do it?' Leaders who let their dreams be stifled will soon stop dreaming all together." The article closed with the question, "What is your dream for your church for the coming year?"

Promise Keepers is a relatively new emphasis for men to play proper roles as Christian husbands and fathers. The Association in early 1996 began making the churches aware of meetings of this group to be held in Atlanta, Charlotte, and other sites. The Executive Director in *The Beacon* of March 1996 encouraged each church to consider beginning Promise Keepers with the men and to attend future meetings of Promise Keepers. A meeting of Promise Keepers was later held at Gardner-Webb.

A number of churches in the Kings Mountain Association and pastors have received significant recognition. One of these was the 1996 recognition of Dr. Jim Toole, pastor of Christ Covenant Church, as "Church Planter of the Year" in North Carolina in 1995. This award was given by the Baptist State Convention of North Carolina.

In the spring of 1996, Leland Kerr and Glenn Walker flew to South Africa as part of a survey team of North Carolina Baptists to help set up and plan a partnership between South Africa and North Carolina Baptists. This has led to much emphasis at the church, Association, and State Baptist Convention level on the country of South Africa and its spiritual needs.

Many individuals have come to the Association and the churches of the Association in the 1990's:

One of these persons was Yasuaki Fukunaga, who came to the area in 1995. He came on recommendation of Dennis and Debbie Connell, Missionaries to Japan and former Missionaries-in-Residence in the Association. In the April 1996 *Beacon* Leland Kerr stated, "He has held many concerts, participated in multiple Associational activities, sung in choirs, rung handbells and much more. In general he has endeared himself to us and we hate to see him leave."

HIV / AIDS has been a health problem in many parts of the world. The women of the Association have for many years taken the lead in promoting missions and in recent years have promoted activities designed to help persons affected by this health problem.

In *The Beacon* of April/May 1996 the Church and Community Ministries Director thanked those people who did such an outstanding job in collecting funds and items for ministering to people with HIV / AIDS. He stated:

After some of the first items came in, I invited a lady to come by and get some of the detergent, bleach and other cleaning and hygiene items collected or brought to my office. As she was sorting through some of the items, I could hear her sobbing. When she took what she wanted she was so appreciative and conveyed to me what a big help this would be to her family in their time of need. Then through the stream of tears, she said, "It means the world to me to know that someone cares."

As the author read this, I thought how easy it is to criticize people with AIDS and remembered the biblical



story of the woman caught in adultery and Jesus' remark of letting the person who is without sin cast the first stone. The Association not only did not cast stones but helped minister to people who were suffering from this terrible disease.

On returning from South Africa in the spring of 1996, Leland Kerr stated in *The Beacon*:

Excited! Inspired! Grateful! Challenged! Amazed! Overwhelmed! Confident!—these are just a few words that describe my thoughts and experiences on the trip to South Africa. Glenn Walker and I had a wonderful experience that we will be sharing with our churches as we begin to enlist teams to participate in this five-year partnership.

I was excited to meet so many wonderful people in the churches around Cape Town. I was inspired by their joyful worship and desire to reach the lost. I was grateful to see how effective our SBC missionaries have been in starting churches and ministering to the people of South Africa. I was challenged to make sure our Association is thoroughly involved in this partnership. I was amazed at the contrast between the magnificent beauty of the Cape Town area and the living conditions of some of the 'squatters' who live in such abject poverty. I was overwhelmed by so many opportunities to assist them in this partnership. I am confident that many of our Baptists in this Association will accept the challenge to be involved in this partnership.

In the mid 1990's mission trips have been made to several areas of the world with emphasis on Rochester, New York, and South Africa. These mission trips along with trips to places such as Jamaica and Haiti have been promoted directly by the Association. The churches of the Association have also sponsored mission trips to many areas overseas. No attempt will be made to mention these trips by the churches. The author does not know of all the mission trips sponsored by the churches and hopefully some of these trips will be mentioned in the church histories appearing later in the book.

Many programs promoted by the Church and Community Ministries area have not been included in this history. They have promoted so many activities that it is impossible to discuss all of their programs. One interesting emphasis in 1996 was the effort to get people in the church to quit watching so much television. The National Turn Off TV Week was April 24-30, 1996. *The Beacon* explained: "The average American watches more than four hours of TV per day. At that rate, by age 65, that person will have spent nine years of his life watching TV. By the time a child graduates from high school, he has spent more time in front of the TV than he has spent time in school." The article continued by asking, "Will you join other Americans in taking a one-week recess from TV and spend that time for more family interaction, reading, exercising, and other healthy, constructive activities?"

Bonnie Doughtie in the June/July 1996 *Beacon* discussed why people come to our churches. A study had showed that relationships with neighbors, co-workers, friends, and family are what attracts people to church today. The following are some statistics on why people come to church. This study says something that Christians should remember as we look at attendance in our churches: attended a revival service—5/10 of 1%, visited there—1%, I had a special need—2%, I just walked in—3%, I liked the program—3%, I liked the Sunday School—5%, I liked the pastor—6%, a friend or relative invited me—79%. This shows that uninvited people tend not to come to our churches.

Rev. Kerr wrote again from Rochester in the August 1996 *Beacon*. Some of the remarks were similar to those made in a previous year, but some showed a different observation as it related to the people on the trip from the Association. He talked of watching adults who had never been on such a trip moved to tears and talk about coming back, watching the team replace a fear of the unknown with sheer joy and enthusiasm over what happened, and



hearing commitments to be different in their own churches and a desire to lead others to be on mission.

Rev. Kerr on a personal level stated:

It has been my joy to be on this trip with my three sons and my daughter-in-law. They are always a tremendous help to me and a tremendous inspiration. During the Youth Crusade our group led at Newark Baptist Church, my youngest son, Joel surrendered his life to a call to full-time ministry. I feel unworthily blessed and overwhelmed at how God is moving in my sons' lives—all three of my sons have surrendered to a call to be ministers. What an awesome God we have.

As the Rochester summer mission trip was completed in 1996, Leland Kerr and Glenn Walker were already discussing in *The Beacon* the first mission trip to Cape Town which was October 17-31, 1996. Emphasis was given for the need for construction workers and the emphasis on evangelism.

Bonnie Doughtie shared some insights into the Rochester trip in 1996. She explained that 220 people from twenty-six churches had been in Rochester over a three week period and that a new addition to the ministry had been a children's camp for the children of the churches of the Greater Rochester Baptist Association.

As part of Charles Reed's report in *The Beacon* in 1996, he shared the numbers on the 1995-1996 funds provided by the Duke Power Foundation's "Share the Warmth" program and the "Community Challenge Heating Fund" as they were received in CCM and administered to 296 families in need of assistance in Cleveland County. The total received from Duke Power was \$27,905.49.

In the September 1996 *Beacon* Leland Kerr gave reasons "Why the churches should support the Association and what the churches can do to more effectively support the Association." The list was lengthy and deserves to be studied by the people in the churches who form the Association.

It occurred to the author of this history that many members of the churches probably never attend a meeting of the Baptist State Convention or Southern Baptist Convention. However, more church members do attend associational meetings, serve on the committees of the Association, and participate in many ways with functions promoted by the Association. Many people would have no practical way of going to Rochester, South Africa, or on other mission trips without the local church and the Association. Our world has been brought together by shortening the time of travel and ease of communication since the Kings Mountain Association was formed in 1851. The airplane, computer, e-mail, and many other inventions have literally made it easier to travel to and communicate with people in lands once considered impossible for most Christians to visit and minister to people in various ways. A person could probably fly from Charlotte to New York today in less time than it took to travel by horse and buggy from churches in the northern part of Cleveland County to churches in the southern part of Cleveland County.

Much of the emphasis at the associational level in early 1997 was directed toward preparation for the World Mission Conference on May 18-21.

The Beacon of February/March 1997 included Leland Kerr's tribute to Rev. Randy Kilby, who had died unexpectedly. Part of the tribute were these words:

Randy was a big man with a big voice and a big heart. His spirit and personality drew you in. His sense of humor kept you laughing—his sense of seriousness about the 'good news' brought conviction. While at Gardner-Webb University, Randy spoke in many of the churches in this Association. As president of Fruitland Baptist Bible Institute, he continued to touch our Association through those from our churches who are there preparing for ministry. He will be missed at Fruitland—a place where he, the faculty, and students seemed to be the right fit. He will



be missed by North Carolina Baptists. He will be missed in our Association and our churches.

Randy Kilby was a big man with a big voice and a big heart. One of the first mental pictures the author has of Randy is going to Fruitland to visit him several summers ago. My wife and I found Randy and his young son playing in the middle of the living room of the president's home. Toys were scattered everywhere, and the love that Randy had for his son was evident. Randy married later in life than many people and had only one son.

Randy was a big man and often when giving one of his humorous talks he would start by saying, "There are speakers who get paid with money and some get a meal—now you can look at me and tell that I get paid with food." Randy worked at a funeral home before attending Gardner-Webb as a student and in the summer while attending Gardner-Webb. He told the story of being in the home of a deceased man in a mountain town (Randy was from the mountains). Randy was working with the funeral home, so when he left the home of the deceased about 9:00 p.m., he told the people who were sitting up all night with the deceased that he would return the next morning. When he returned, he noticed the body of the deceased had been touched or perhaps moved in some way. The tie wasn't straight, a shirt button was missing, etc. Randy said he asked the people who sat up all night about this and received the response that about 3:00 a.m. the family decided that they needed a group picture including the deceased. So you guessed it, they got the deceased out of the casket and held him up for a family picture. (Randy always told this as a true story).

One autumn he told the Gardner-Webb faculty that he and his wife hadn't saved enough money to go on vacation that summer. So, according to Randy, he got in his car, turned on the engine and air-conditioner, and his wife walked up and down the driveway carrying pictures of Niagara Falls, the Grand Canyon, and other sites in the

United States. Randy once asked the author if he knew the difference between a new, well-trained secretary and an old-fashioned secretary. His answer was that you knew she was an old-fashioned secretary if there was white out all over the computer screen. He could probably have made a living as a Christian humorist. One summer he had speaking engagements and was very successful. However, his Christian faith and commitment led him to serve God at Gardner-Webb where he headed the student recruitment department for several years, and eventually at Fruitland where he served as president for a short period of time preceding his death. Fruitland is honoring him in various ways, including the naming of a new library for Randy Kilby.

The World Missions Conference previously mentioned involved thirty-two missionaries speaking in thirty-two of the churches of the Association. There were twelve foreign missionaries, twelve home missionaries, and eight state missionaries assigned to the Association. They came from as far away as California and Africa and as close as Morganton, North Carolina. In the April/May 1997 Beacon, Leland Kerr thanked Charles Reed for his efforts in planning the World Missions Conference. Rev. Kerr stated in referring to Charles Reed: "He has had the major responsibilities in coordinating the event. I appreciate his willing, servant spirit in this effort. He has worked with our Steering Committee to help our churches get prepared."

After the World Missions Conference, Leland Kerr stated in part: "I was reminded that we were seeing missions at its best, with all entities of our missions efforts sitting together—beginning with the local church and then moving out to the Association, the State Convention, Home Missions, and Foreign Missions."

As has been mentioned earlier, the Association had decided to emphasize programs designed to develop the Christian young people in our churches. In 1997, several programs and activities were sponsored involving youth. A KMBA Youth Musical involved over 150 youth.



Many youth and ministers of music took their time to rehearse and share in the musical. Faithe Beam directed the musical, which was hosted by Elizabeth and Westview churches. The Youth Committee also planned a Back-to-School and See You at the Poles event for September 6. That event was called Fun Addicts and was held at the Cleveland County Fairgrounds.

The year 1997 ended the official five year partnership with the Greater Rochester New York area. During the partnership, over 800 people from the Association participated. In the July/August 1997 *Beacon*, Leland Kerr reported the following:

We have held backyard Bible clubs, Vacation Bible School, a youth crusade, presented five youth musicals, built an associational office, renovated and painted church buildings, built an outdoor pavilion for a church, led worship services, gone door-to-door witnessing, gathered surveys, worked in senior adult homes, led puppet programs, conducted Sunday School/Outreach training and much, much more.

At the meeting of the Association in 1997, several significant constitutional changes were presented and approved. Previously there had been one Association meeting each year, but the Constitution was changed to establish biannual meetings of the Association. The meetings will be held on the Monday following the fourth Sunday in April and Monday and Tuesday following the fourth Sunday in October. As part of the same Constitutional Amendments the provision for the Executive Board was deleted. The Executive Committee of the Association was retained and still is a significant body in Associational planning.

At that same meeting there was a recommendation that the Association adopt "Articles of Incorporation" in order to proceed with the Incorporation procedure. These "Articles of Incorporation" for the Association were approved by the messengers.

In recent years the churches and the Association have more seriously considered the role and needs of singles in the churches. In the October/November 1997 *Beacon*, Bonnie Doughtie discussed an event for singles planned by the Singles Committee of the Association on November 15 at First Baptist, Shelby. The event was called the Singles Challenge—STARS (Singles Taking Active Roles Spiritually). Included in the program for the evening were conferences entitled, "Recovering from Hurts and Losses," "Finances," "Legal Concerns," "Stress Management," "Divorce/Remarriage," "Getting in Touch with God," and "Loneliness."

In early 1998 emphasis was being given to the mission work in South Africa. Bonnie Doughtie led a team of ladies as she had the previous year, and Rev. Glenn Walker, the Associational South Africa partnership coordinator, led eighteen participants to Cape Town in February. At about the same time a new partnership began with the Greater Cleveland Baptist Association in Cleveland, Ohio.

An interesting article in the February/March 1998 *Beacon* by Roger Nix discussed Baptist Connectionalism. Nix discussed four factors that acted as unifying forces in the early history of Baptists that caused the churches to "come together" into associations. The four factors were: fellowship, communication between the churches, evangelism, and ministerial discipline. He also asserted that as associations developed, the focus moved to missions, education, and religious liberty and other matters. Nix claimed that "Associationalism has created what might be termed a 'community kind' of denominational consciousness for Baptists where the State Convention and National Convention provide more of a program connectionalism."

He continued by using a definition of Lloyd Corder that "an Association is a fellowship of churches on mission in their setting." This definition affirmed several important facts of associationalism. One is the fact of voluntary cooperation. Each church, Nix assented, chooses to what degree it will contribute and participate. A second



affirmation is the conviction that individual church ministry and collective missions are grounded in the nature of God's mission for the church instead of the expediency of denominational programs.

It appeared to the author of this history that the continuity of the local church is provided by lay people. The tenures of pastors and staff in the life of a church are relatively short. A significant role of the laity is to support the professional staff with finances and in other ways.

An example of laity support for pastors occurred in the Kings Mountain Baptist Association in 1998 where a movement called Kingdom Express or Pastor Appreciation developed in the Shelby area. Concerned laymen from some of the Shelby group of churches began to meet and pray for their pastors and their churches. They invited the Association's Brotherhood to be part of this effort. On Saturday, April 4, an Appreciation Rally was held at First Baptist Church, Shelby, for these pastors.

As explained earlier, the Executive Board of the Association ceased to exist as a result of the vote of the Association at the 1997 meeting. As part of the same motion the Association voted to have biannual meetings. The first biannual session was well attended on April 27, 1998, with forty-four churches represented and 174 people registered. Rev. Kerr reported in the May/June 1998 *Beacon* that some very significant items of business were approved that the Association would engage in. These items included (1) the start of a new church in Eastern Cleveland County; (2) the fact that pastors and church members from the Western Province Baptist Association in Cape Town, South Africa, would be in the Association in October to preach revivals; (3) the churches would be asked to contribute \$20,000 to assist Christopher Road Hispanic Baptist Mission to build a building; (4) received Bonnie Doughtie's resignation as Church Development Director as she feels called to work with the Western Province Baptist Association in Cape Town, South Africa; (5) approved a recommendation that the Association pro-

vide up to \$500 a month for two years for housing for Bonnie in South Africa. The messengers also approved a recommendation that our churches be encouraged to contribute a minimum of \$20,000 a year for two years toward Bonnie's financial support.

The Church and Community Ministries Department of the Association has promoted regularly the toy store at Christmas and many, many other activities throughout the year. One rather unique activity was the effort to help those moving from welfare to work. In *The Beacon*, Charles Reed, director of CCM, thanked the folks who made a special effort to get work clothes donated to the clothing room prior to the Work-First Orientation which took place April 17-May 1 in the downstairs conference room.

Director Reed reported that there were seventeen clients who took this helpful training to get a hand-up on the transition from welfare to the work place. He also reported there were seven who indicated they wanted to continue on as a support group and to have Bible study. We should be pleased that many people have moved from welfare to work. The Association has played a role in easing the transition not only through providing clothing but by conducting Work-First Life Skills classes.

Director Reed showed a sense of humor while experiencing some health problems in 1998. He wrote in *The Beacon*, "I am grateful for your prayers and concern expressed in many ways while I was away on medical leave. The doctors have diagnosed a sleep disorder that I have, and they are treating it with a machine that helps me breathe while sleeping. The only problem now is that I'm dreaming once again, and I have to wear my glasses to see my dreams. God bless you all and I look forward to seeing you at C.P.R. and serving with you in the days ahead."

In 1998 Bonnie Doughtie was promoting C.P.R. and at the same time preparing to go to South Africa. She wrote in *The Beacon*:



I wrote this article with mixed emotions. As of September 4, I will conclude my ministry with Kings Mountain Baptist Association. For over four years, you have allowed me to partner with you in ministry. I am grateful for the opportunity to serve the Lord where He is working in Cleveland County and throughout the world. You afforded me the opportunity to be challenged and to expand my vision of missions.

Following this quote she explained her travel plans and asked for prayer.

As Christmas approached in 1998 and Baptists across the convention were beginning to think of the Lottie Moon Christmas Offering, Leland Kerr stated in *The Beacon*:

We as Southern Baptists have a longstanding tradition of focusing on International Missions during the Christmas Season. We are blessed in KMBA to partner with Gardner-Webb University to provide a Missionary-In-Residence ministry in our area. Our current missionaries, Sonny and Deen Sweatman, from South Africa, spoke recently at our Ministers' Conference. They reminded us that of the world population of 5.9 billion, 1.7 billion people have little or no access to the Gospel. In a 24-hour period, 76,000 of these unreached people will die. They challenged us to take seriously our commission to take the gospel to the 'uttermost parts.' I encourage you to give sacrificially to support the work of International Missions.

The Sweatmans also reminded us that each church should have a comprehensive missions strategy that is global, but beginning here—in our own 'Jerusalem.' I am pleased that our Association is working to make 1999 the 'Year of Evangelism.' A major event to serve as a kick-off for this emphasis will be 'Simultaneous Prayer Rallies' held in our six groups of churches.

May the celebrations you and I enjoy this Christmas Season compel us to tell others the 'old, old story.'

In the January/February 1999 *Beacon*, Executive Director Kerr spoke of 1999 being "The Year of Evangelism." He drew from an article in "The Promise

Keepers" that used material from George Barna's book, *The Second Coming of the Church*. In the article Barna asked, "What kind of Christian body do we have in America?" Some of the revelations were:

- Only 7% of our adult population has made a personal commitment to Jesus Christ...and accepts that God described in the Bible is the only true God.
- The people who believe Christianity is losing its influence in our society outnumber those who say it is gaining influence by more than a three-to-one margin.
- A majority of the individuals who made a first-time decision for Christ in the past two years were no longer connected to a Christian church within eight weeks of their decision—primarily because churches have separated evangelism from discipleship, resulting in us spiritually abandoning people who express an interest in becoming devoted believers.
- Although more than four out of five churches claim that evangelism is one of their primary reasons for existence, during the past eighteen years there has been no statistically significant increase in the proportion of adults who are born-again, even though churches have spent more than \$500 billion on domestic ministry during that period.

Barna closes the article with these words: "For a moral and spiritual revolution to begin, your life must be the first to change."

While some of these statistics are debatable, they do speak of trends that should concern the churches and Christian people. The old criticism that with our converts, "we dunk them and forget them," may have considerable validity. People who grow up in the Sunday School and make professions of faith are not usually lost to the church. But converts not previously part of the church programs are often lost.

Charles Reed participated in the South Africa Partnership for Missions in Cape Town and



Johannesburg February 4-16, 1999. In commenting about this trip, he stated:

I was so impressed to see how the churches were giving people a hand-up instead of a hand-out. Several churches in villages outside the large cities help people buy chicken wire and fashion cages for about six or seven chickens. The chickens made a commitment to lay eggs for a year to feed the people and then at the end of the year they make the ultimate sacrifice. The churches buy chicken feed in bulk and help their folks afford the food for this project. This is a means of outreach to the community, and to their own members. Also, they share Christ and minister to those in need.

On July 14, 2000, the author met with Charles Reed for a discussion of the role of Director of CCM. We discussed the fact that people are saved through faith by the grace of God, but that Matthew 25 says that on the day of judgment those will be rewarded who have fed the hungry, visited the sick, and ministered to those in prison.

Director Reed had recently experienced a heart attack and felt he had seen God's grace as people reached out to him. Likewise, he felt that people who are ministered to by the churches and the Association experience God's grace and often good can come out of the experience. He felt "this can be a model of grace until the Lord returns." Director Reed feels that the ministries of the churches and Association can be called ministry evangelism. He believes that we should be able to see the Lord in the faces of those we help. "Inasmuch as ye did it unto one of the least of these my brethren, you have done it unto me" (Matthew 25:40b).

Mother Teresa, he felt, was a good example of ministering to the needs of people. Rev. Reed pointed out that we should be "doers" of the word and not "hearers" only. We should, he believes, take the scripture and promote ministry.

It has been said that some 20% of church members do approximately 80% of the giving of money to the church. Mr. Reed feels that some 20% of members do

80% of the ministering. He believes that many church members who sit quietly in the pew have never been effectively asked to participate in the ministry of the church. People need help, Mr. Reed believes, in discovering available resources for ministry. CCM Director Reed explained that churches are exempt from taxation because they are churches but not especially because they provide social ministries.

He feels that because of some recent welfare reform by the government there are more opportunities for the churches and Association to help meet not only social needs but spiritual needs as well. He feels what we have called "welfare" is and should be a cooperative effort with neither the church nor the government doing it all. Therefore, each should have an understanding of what the other is doing.

Many times the parish nurse will give advice, help with transportation, and give hope to people.

One of the many programs being administered by the Association that is well known to church members is the Christmas Toy Store. If you have ever worked at the toy store, you realize that this ministry is not primarily about toys. It is about making children happy as they receive gifts that parents cannot afford. It is about ministering to families with various types of problems, including divorce, poverty, physical problems, and spiritual problems.

Each family representative who obtains toys for the children receives a Bible and one-on-one counseling from people in our churches. Director Reed assures that these families experience grace and are treated with dignity. Many of these people come without hope and are on the last step of the ladder.

The Association often assesses the financial needs of a family and cooperates with the Duke Foundation, the Dover Foundation, Civic Clubs, and other agencies in assisting people and helping get them in a position to help themselves.

Other ministries provided or promoted by the Association include the prison and jail ministry, minister-



ing to the visually and hearing impaired, the CCM summer missions which include the migrant ministry, the program to train ministers to work with Emergency Management, the Red Cross, and other groups in dealing with grief and other problems when a tragedy has occurred. At times the person representing the Association serves as a spokesman to the press. Other programs include the Chemical Dependency Workshop, and the Metrolina Food Bank which enables needy families to obtain meat, dairy products, and grocery items from two local Food Lion stores. These items are picked up by volunteers and delivered to the Association. Another significant ministry comes about each autumn. Since 1990 the Cleveland County Fair Board has asked the Kings Mountain Baptist Association CCM director to serve as a volunteer chaplain to be on call for ministry needs, assist with the opening ceremonies, and assist with the traditional prayer breakfast held the first Wednesday of the fair for the workers and those who travel with the carnival.

On November 15, 2000, the author interviewed Teresa Davis, the assistant for Church and Community Ministries for the Association. Mrs. Davis has held this position since November 1, 1994. Because I had earlier discussed the philosophy of CCM with Charles Reed, the director of CCM, the discussion with Mrs. Davis turned more to the day-to-day operation of the ministry.

Mrs. Davis refers to CCM as an outreach arm of the Association. She explained that God led her to this position from the banking business. From her, I obtained additional insights into the programs of this multi-faceted ministry of the Association.

Mrs. Davis explained that on a day-to-day basis she does most of the case work, including spiritual counseling. In addition to the staff of CCM, there are seventeen women who work at the reception desk, and some twelve to sixteen others who work in the clothing room and pantry. She pointed out that the Toy Store and Back-to-School programs are the two largest programs based on the number

of recipients who benefit directly. Approximately \$4,000 of the money of the Association goes to the Back-to-School project. She also explained the Friday Lunch Program at First Baptist Church, Shelby, which is designed to feed people with financial need.

Mrs. Davis pointed out that paying for power is another major problem for many people served by the Association and churches. A sobering statistic obtained from Mrs. Davis is that approximately 75% of people who come to CCM are not actively affiliated with any church. Mrs. Davis reports that some of these people state that they have been hurt or shunned by religious organizations.

Some churches, she explained, lack the facilities to carry on a large ministry to meet the physical needs of people. Therefore, the churches refer people to the Association for assistance.

Four months spacing is a general rule required before a recipient can get additional aid from the Association. Mrs. Davis explained that she always encourages recipients to work, if possible. She believes that some people become poor because they are living above their means. Mrs. Davis attempts to educate people so that they can do better at helping themselves.

The author of this book continues to be amazed at the number of programs and the number of people served at the level of the Association and the cooperation of the churches in making these programs possible. To better understand the scope of activities administered by CCM, one should study the yearly reports in the Book of Reports and minutes of the Association.

While talking to Mrs. Davis, I asked about some success story pertaining to a person who had received assistance from the Association. She told of a lady that once lived in the area who had been helped by the Association. The lady now lives in another state but keeps in touch with Mrs. Davis. Some time ago she wrote this beautiful little poem and sent it to Mrs. Davis at the Association office.

The Sesquicentennial History



TO MY FATHER

*Sometimes in our everyday life
We get so carried away
With all the little things we do
That we forget to say*

*Thank you for the life I have
Thank you for your love
Thank you for all the
wonderful things
You showered from above.*

*Thank you for a word so pure
A Son so spotless, so clean
Whose ways and paths and conduct
Surpasses all we've ever seen.*

*Thank you for your provisions
Of goodness and love so true
Because when I have no one else
I know I will always have you.*

The activities of the Association have been at home and abroad. South Mountain Baptist Camp has affected for good the lives of many people. In the April 1999 Beacon, Leland Kerr stated that over 6,000 individuals had made their profession of faith in Jesus Christ at the South Mountain Camp. In 1997 Al Tinnin became the new director of the camp.

In 1999 the term *Parish Nurse* was being used in the Association. The first parish nurse was hired when the churches in the Kings Mountain area formed a partnership through the Kings Mountain Hospital, Kings Mountain Ministerial Alliance, and Cleveland County Health Department. This is a movement that while rather new seems to have considerable potential for churches and the Association to have a greater role in helping the people of the churches and community better relate to the health needs of the people.

In 1999 and 2000 many programs and activities continue to be promoted by the Association. The Association Missions Fair held in the gym at First Baptist Church, Shelby, was well attended. Leland Kerr stated, "It was a vivid display of how churches in the Association and the community work together. We will do it again."

The April/May 1999 *Beacon* included a request from Leland Kerr for churches to get their church histories to the Association to be used in the book you are now reading. At the time I am writing this, all the histories are not turned in to the Associational office. Hopefully they will come in and will be included in the book.

Several lists of people appearing in Association publications could have been included in this history. However, the children and youth of our churches will soon be the leaders in the churches and Association. Following are the Associational Children/Youth Bible Drill participants at the Associational Bible Drill on Sunday, April 9, 2000.

The Association continued to urge each of the churches in 1999 to make it possible for at least one person from each church to participate in a missions project partnership in 2000. The churches continued to make a positive response to the challenge.

On July 19, 2000, the author spent a pleasant morning discussing missions with Rev. Glenn Walker. The question was posed to Rev. Walker on the reasons why at the Association level and church level there was more involvement in "far away" missions in such places as South Africa, Brazil, Poland, Ukraine, Kenya, Togo, as well as in the United States at Cleveland, Ohio and other parts of the country.

Rev. Walker stated that there is more awareness that volunteers can make a difference in missions. At one time overseas mission work was not open to volunteers on a short-term basis.

He explained that Dub Jackson from Texas got the ear of the International Mission Board on the significant role



2000 Bible Drill & Youth Speaker Tournament

Fifteen churches and nearly eighty children and youth participated in the KMBA Bible Drill / Youth Speaker Tournament held at Flint Hill Baptist Church on April 9, 2000. A special thanks goes to our associational director Creola Pearson of Elizabeth and Carolyn Gordon of New Hope. If you would like more information about how to start a Bible Drill or Speaker Tournament at your church, please call Joe Collins at the Kings Mountain Baptist Association office

Beaver Dam

Kristy Beaver
Bailey Hamrick
Becky Humphries
Bo Joseph
Tammy Joseph
Anna Maddox
Heather Owen
Shannon Owen

Elizabeth

Hadley Heath
Jonathan Jordan
Spencer Jordan
Amber Lanham
Sean Lamham
Tomas Pierce
Kelly Rogers
Courtney Smiley
Joshua Trivett
Zackary Trivett

Polkville

Abby Allen
Michael Carpenter
Leah Crow
Meghan Crow
Lauren Gosnell
Tyler Grant
Debbie Helton
Michelle Helton
Ethan Martin
Jessie Morrison
Melissa Morrison
Maggie Pruett
Casey Richard
Corey Smith
Jennifer Wilkie
Stephanie Wilkie
Maggie Wright

Zoar

Lyndsay Carroll
Lance White

Second Baptist*

Caitlin Gold
Megan Harrill

* Green River Baptist Association

Boiling Springs

Elizabeth Anderson
Catie Daves
Jamie Heffelfinger
Kristen Heffelfinger
Adam McFarland
Jessica McIntyre
William Sain

Flint Hill

Cameron Houser
Deanna Ledbetter
Kaitlyn Smith

New Bethal

Dixon Hord

David

Krista Anderson
Chelsea Chapman
Amber Collins
Martha Griffin
Ashley Lockhart
Krystal Proctor

New Hope

Becky Austell
Todd Blanton
Alan Chandler
Katie Thackeron

Poplar Springs

Joseph Callahan
Matthew McSwain
Dusty Quattlebaum

Sandy Plains

Caralei Champion

YOUTH BIBLE DRILL

David

Megan Wright

Flint Hill

Courtney Jones

Second Baptist*

Jessica Piercy
Jason Toney

YOUTH SPEAKERS TOURNAMENT

Double Springs

Paul Rhyme
Emily Toms

Patterson Springs

Joshua Blanton

Westview

Kelsey Phipps
Katie Raines
Dustin Reeves

Elizabeth

Andy Linberger

that volunteers could play in International Missions. The Home Mission Board had used some volunteers for many years. "People," he felt "want to have hands-on experience." Rev. Walker believes that those who become

International volunteers become more involved back home in their church and community—often in a more direct way. In addition to giving of money and praying, people want to invest in other people's lives.



At the end of 1995, while Rev. Walker was serving as a pastor, the Association entered into a partnership with South Africa. He and others in the Association previously promoted missions in Brazil in 1988. In 1997 *Hands on Missions* was formed by Glenn Walker, Jim Brackett, and others. *Hands on Missions* has worked very closely with the Association and to some extent grew out of the Association's support of International Missions. Rev. Walker was very complimentary of Leland Kerr and his commitment and support of missions including overseas missions.

Rev. Walker explained that the first team went to South Africa in 1996. Gaines and Dorothy Washburn and others were involved in what he called constructive evangelism. There was preaching at night, and this confirmed the need to do missions full time. Other teams have gone to South Africa, and Bonnie Doughtie in 2000 was the coordinator for teams that come to Cape Town.

Associated with Rev. Glenn Walker in *Hands on Missions* are several others including Rev. Jim Brackett, who earlier helped in local ministry, including a mission on Buffalo Street in Shelby.

In South Africa the first Bible School for missionary children was held in the summer of 2000. This Bible School included Bible study, crafts, and other activities. The missionary parents were pleased that their children could take advantage of this opportunity.

Rev. Walker told of another Vacation Bible School in Cape Town for South Africans which was a sharp contrast to the one for M.K.'s. At this Bible School some two hundred and fifty showed up the first day, and eventually some five hundred attended. They assisted the church in feeding the children who, according to Rev. Walker, "cleaned out their plates." As a result of this Bible School many children accepted Christ. The work in South Africa now is funded in the budget of the Association.

Other mission trips to various parts of the world will be described later in this book. The mission activities involve numerous people, and the people who go are blessed as

are the people being ministered to. The Association and its leaders should be proud (in a Christian way) of the concern that our people have toward carrying the Gospel of Christ to the entire world.

Previously there has been discussion of activities at the Association office to help move people from welfare to work. Charles Reed in the August/September '99 *Beacon* called upon women in the churches who were interested in being trained as a mentor to help a woman make this transition to call him at the Association office.

A new service introduced in *The Beacon* in 1999 and promoted by the Association was Care Solutions, "a service designed to help people access and coordinate care for older and disabled adults and/or their caregivers."

Many of us remember Hurricane Floyd whose devastating rains flooded Eastern North Carolina in the fall of 1999. Many people from the churches participated in the enormous clean-up and repair following the rains. When Governor Hunt called out the National Guard, Baptist Men were already there. Some forty-seven deaths in North Carolina resulted from the flooding. Parts of I-40 and I-95 in Eastern North Carolina were closed for a period of time as nineteen inches of rain fell in Wilmington and several hundred people were without power. At least 30,000 homes were damaged. Grifton, a town of 2500 residents, was one of the towns severely damaged and is one of the towns that people from some of our churches are still visiting and helping in the enormous process of restoration.

The Association was vitally involved in this relief effort. In late 1999 the CCM office had sent \$24,788.70 to North Carolina Baptist Men Disaster Relief donated by churches and individuals.

Through the years a number of churches and individuals in the churches of the Association have received recognition at the Baptist State Convention and/or in *The Biblical Recorder*. No attempt has been made to mention each of these recognitions in this book. However, in a book dealing with the history of the Association and the



churches of the Association it should be reported that Mrs. Theresa Lowe and her church were recognized in 1999 at the Baptist State Convention of North Carolina. Her book entitled *Cornerstone of Faith, A History of Double Shoals Baptist Church* received first place in the state in the category of church histories. The recognition included the statement, "Excellence in preserving Baptist history."

The book was a history of Double Shoals 1899-1999. Pastors of this church include well-known people in the history of the Association including J.W. Suttle, C.O. Greene, Russell Fitts, Dr. Fred McGehee, and Oliver Price.

Mrs. Lowe is a member of the History Committee of the Kings Mountain Baptist Association.

Messengers from the churches met on Monday, December 13, and voted to call Joe Collins as the Association's Church Development Director. He had previously served as Minister of Education of Elizabeth Baptist Church, Shelby for thirteen and one half years.

In the January/February 2000 *Beacon* Leland Kerr stated in part:

We are happy to have Joe Collins join our staff as our Church Development Director. He brings valuable experience as a minister of education to this position. He is able to assist your church in multiple ways. Charles, Joe and I are meeting weekly to build a team relationship to more effectually serve the Association.

Joe Collins, in an article in *The Beacon*, shared the effect that reading an article on the "Christian Ghetto" had on his Christian conscience. The author had defined a ghetto as a place where people of the same culture were grouped together exclusively. The author had stated that churches promote a Christian ghetto without ever knowing it. Cultural phenomena like the "language of Zion," hymnology, church architecture, worship style, and systems of leadership often consolidate us while alienating those who are outside the church walls. Joe Collins continued by saying, "The fact is, our church culture is, at best, suspicious to those who are unfamiliar with it." He

listed several things that churches can do to deal with this situation: (1) learn to distinguish between culture barriers and the essentials of the Gospel; (2) spend more time learning about the culture of target groups God has given us; (3) remove as many culture barriers as possible for unreached target groups; and (4) pray that God will help us give up some things that are dear to us so that others might live.

On July 19, 2000, the author interviewed Joe Collins, the relatively new Church Development Director. He had moved into that position in December of 1999. He reviewed his overall role as Bonnie Doughtie had previously done a few days before going to South Africa for two years. His role included helping the churches develop programs in missions and evangelism and working with WMU, Brotherhood, Sunday School, Discipleship Training, and Music. He explained that he focuses on churches that are plateauing or declining.

Joe Collins stated that it was much easier to assist a church if he had some personal inroad into that church. He tries to allay any fears that churches, particularly small churches, may feel concerning the Association. He always recognizes the autonomy of the local church. Mr. Collins stated, "You can't push yourself on folks." He felt that Christianity has experienced a great lay movement and that the laity are performing in the churches many things once done by professionals.

Mr. Collins pointed out that the new primary motive or emphasis on stewardship involves not only money but time. The author of this history was reminded of hearing Dr. P.L. Elliott, when he was president of Gardner-Webb, say that it may be easier and involve less sacrifice to put \$100.00 or \$1,000.00 in the collection plate than it is to lead a group of R.A. boys. Joe Collins believes that churches are not aggressively going out to reach low income people. "This," he believes, "has happened to all denominations."



He also believes that some of the churches who use different forms of worship and take a more participatory approach have an appeal to some worshippers. After interviewing Joe Collins, I felt that he believed that the Gospel message has not changed but the use of different methods to present or approach the Gospel may in some churches be challenging and helpful to some worshippers.

In the March/April 2000 *Beacon*, Leland Kerr drew from Stephen Marchia's book, *Becoming a Healthy Church*, ten characteristics of a healthy church: (1) God's empowering presence, (2) God-exalting worship, (3) spiritual disciplines, (4) learning and growing in community, (5) a commitment to loving and caring relationships, (6) servant-leadership development, (7) an outward focus, (8) wise administration and accountability, (9) networking

with the Body of Christ, and (10) stewardship and generosity.

The Association continues to emphasize missions and social ministries. In Matthew 25:34-36 Jesus in discussing His return states:

Then shall the king say unto them on the right hand, Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world: For I was an hungered and you gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and you took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

Since Martin Luther and the sixteenth century, Protestants have emphasized that we are saved by faith through the grace of God. However, we believe as the book of James teaches, "Even so faith without works is dead, being alone."



**Please pray for
Bonnie Doughtie**

**Serving in Cape Town,
South Africa**



lighthouse@new.co.za





Observations

The purpose of the churches and the Association in promoting the Kingdom of God on earth has not changed during our 150 year history. However, in the earlier periods of the history of the Association, the emphasis was primarily on direct ministry and witnessing to the people in a much smaller geographical area—primarily the areas surrounding the churches and therefore the areas served directly by the Association.

To be sure, we promoted state, home, and foreign mission offerings, and members of our churches volunteered to serve as missionaries in many parts of the world. However, in an earlier period there were not as many opportunities for Christian service in many parts of the world on a short-term basis as has been true in recent times. In the past ten or fifteen years, there have been opportunities through the churches and the Association to serve in Cleveland, Ohio; Rochester, New York; South Africa; Poland; the Ukraine; and many other areas of the world.

For many years, because of slower means of travel and many other factors, we had more direct contact and concern with the people in our “Jerusalem and Judea.” In recent years we have been more involved in what might be called our “Samaria and to the uttermost parts of the earth.” Our people have gone teaching, preaching, testifying, building churches, and doing what God has led them to do. Those who have gone could testify that the promise of God being with them has been fulfilled. Glenn Walker and others have said that those who go and minister in various parts of the world often come home and are more active in ministry in their local churches.

As the geographical area of the churches that comprise the Kings Mountain Association has become smaller, the vision for serving directly throughout the

world has expanded. This expanded vision and effort are evident at our Association meetings. In an earlier period, visitors to the Association meetings more often included representatives of the various Baptist agencies in North Carolina, representatives from the *Biblical Recorder*, and representatives from our Baptist colleges. In recent years visitors have included representatives from South Africa; Duncansville, Pennsylvania; Rochester, New York; and places not traditionally represented at our Association meetings.

Another fascinating story is the story of Bonnie Doughtie, who came from Boiling Springs Baptist Church to become the first Church Development Director for the Association. As a result of her visits to South Africa, she felt called to ministry in that country. She has spent two years in South Africa and in November 2000 was appointed as a permanent missionary to that country.

Programs and activities in the churches have changed and expanded. This, too, has affected the Association meetings. As the churches have developed programs for families, we have developed Life Enrichment Centers or Family Life Centers. These are now often used for dining areas to serve the meals at Association meetings.

Many readers will remember, and some still practice, dinner on the grounds for various church functions. For many years, the meals at Association meetings were served “on the grounds.” When lunch or dinner time came, delicious home-cooked food was placed on tables placed end to end and sometimes row after row. Today catering of food sometimes occurs in the churches, and in recent years there has been some catering of food for the Association meetings.

While our mission as churches and Association has not changed, the way we worship has changed somewhat. Joe Collins, Church Development Director, commented

The Sesquicentennial History



at the 2000 fall Association meeting that we are a diverse group of churches that make up the Association. He pointed out that in some churches we reach our hands toward God as we worship. In other churches the worshippers sit more quietly as they show reverence to God. It is to be expected that all churches in an association of churches would not worship using the same external forms. This may illustrate that we are true Baptists.

We probably have changed, to some extent, the type of music we sing in our churches and at Association meetings. We still sing the old hymns of the faith. However, I get the impression that at Association meetings we may not sing or hear, "On Jordan's Stormy Banks I Stand," "The Old Rugged Cross," and "Amazing Grace" with quite the frequency they were once sung. In reading the Minutes of the Association and Dr. Wyan Washburn's *Canaan in Carolina, A Biography of J. W. Suttle*, it became evident that "On Jordan's Stormy Banks I Stand" was Rev. Suttle's favorite hymn. This hymn was sung at Association meetings a number of times during his forty years as moderator of the Association.

At more recent meetings of the Association, seemingly more of the special music is devotional in nature and deals with themes such as reverence and awe of a Mighty God. The music of the past and/or the present can lead us to worship, and that is the important thing. There is no one type of music that is best and would be considered best for us all. I was struck by the statement of a friend several years ago who said that we probably get as much of our theology from the words of the

music we sing as we do from the sermons we hear and from other forms of worship.

One other observation is that in an earlier period of the history of the Association there were many reports at the Association meetings dealing with the social ills of the period. These reports dealt with gambling, misuse of alcohol, prostitution, and other social problems or sins of the period. We still have social problems being referred to at Association meetings. However, it is an impression that more time is spent today dealing with the family, Christian values, and Christian living than on the negative aspects of our society. None of these observations is designed to be judgmental but simply to point out trends as one person sees them.

I have heard sermons when the preacher seemed to have trouble finding appropriate closing remarks. Likewise, I have read books in which the author seemed to have difficulty in finding a good way to end. As I write this, it is near the Christmas season, so I will close with the words of *Tiny Tim* in Dickens Christmas Carol when he said, "May God bless us everyone."



Fun Addicts - Associational Youth Ministry Event held at Cleveland County Fairgrounds. September 6, 1997.



Events sponsored by KMBA



*Toy Store Volunteer
Frances Johnson*



*Kings Mountain
Baptist Association
Missions Fair
April 13, 1999.
Dot Bridges top left.*

*Fun Addicts
Association Youth Ministry
Event. September 6, 1997
Held at the Cleveland
County Fairgrounds.*



*Senior Adult Choir Festival, Westview Church
Choir: Boiling Springs Baptist Church
Senior Adult Choir.*



*Kings Mountain Baptist Association Summer Workers:
left to right: Crystal Lawhon, Emily Brown, and Jonya Walker.*

Appendix



OFFICERS AND STAFF 2000-2001

| | |
|---|---|
| Moderator | Rev. Glenn Walker, P.O. Box 249, Shelby |
| Vice-Moderator | Dr. Marvin Gobble, 1740 S. Lafayette St., Shelby |
| Clerk-Treasurer | Ms. Pat Jones, 167 Pleasant Ridge Church Rd., Shelby |
| Assistant Clerk-Treasurer | Mrs. Sandra Keeter, 430 Country Club Court, Shelby |
| Executive Director | Rev. Leland Kerr, 1175 Wyke Road, Shelby |
| Church Development Director | Mr. Joe Collins, 1010 Castlewood Dr., Shelby |
| Director, Church & Community Ministries | Rev. Charles Reed, 1202 Hardin Drive, Shelby |
| Administrative Assistant | Mrs. Margaret Lipscomb, 323 Circleview Dr., Shelby |
| Financial Secretary. | Mrs. Judy Franks, 1210 Spring Dr., Shelby |
| CCM Assistant | Mrs. Teresa Davis, 522 Oakgrove-Cloverhill Ch.Rd., Lawndale |

EXECUTIVE COMMITTEE 2000-2001

| | |
|--|---|
| Rev. Glenn Walker, Moderator, CHAIRMAN | P.O. Box 249, Shelby 28151 |
| Dr. Marvin Gobble, Vice-Moderator | 1740 S. Lafayette St., Shelby 28152 |
| Ms. Pat Jones, Clerk-Treasurer..... | 167 Pleasant Ridge Church Rd., Shelby 28152 |
| Rev. Leland Kerr, Executive Director | 1175 Wyke Road, Shelby 28150 |
| Rev. Charles Reed, Director of CCM | 1202 Hardin Drive, Shelby 28150 |
| Mr. Joe Collins Church Development Director | 1010 Castlewood Dr., Shelby 28150 |
| Rev. David Blanton, Sunday School Director | 1017 Bethlehem Rd., Kings Mtn. 28086 |
| Rev. Eddie Brackett, Discipleship Training Supporter | 1130 Double Springs Rd., Shelby 28150 |
| Mr. Barry Coker, Men's Ministries Coordinator | 2110 Fernwood Dr., Shelby 28152 |
| Ms. Crystal Lawhon, WMU Director | P.O. Box 337, Fallston 28042 |
| Mrs. Doreen Wacaster, Music Ministry | P.O. Box 153, Boiling Springs 28017 |
| Rev. Tim Lowry, Pres.Ministers Conf | 1222 Long Branch Rd., Grover 28073 |
| Rev. Tim Lowry, Chmn. Nominating Com | 1222 Long Branch Rd., Grover 28073 |
| Dr. Randy Bridges, Chmn.Committee on Com | 525 W. Zion Ch.Rd., Shelby 28150 |
| Rev. Dave Gordon, Chmn. Membership Com | Box 116, Earl 28038 |
| Rev. Paul Williams, Chmn. Finance Com | P.O. Box 126, Lawndale 28090 |
| Rev. Mickey Heyward, Chmn. Evangelism | 420 Christopher Rd., Shelby 28152 |
| Rev. Eric Davis, Chmn. Christian Life Com | 318 Old Mill Rd., Shelby 28150 |
| Rev. Keith Dixon, Chmn. Personnel Com | P.O. Box 1218, Boiling Springs 28017 |
| Dr. Tony Fulbright, Chmn. Pastoral Minis.Com | P.O. Box 237, Grover 28073 |
| Rev. Jeff Johnson, Youth Ministry Com | P.O. Box 786, Kings Mtn. 28086 |
| Mr. Clayton King, Chmn. Student Ministry Com..... | 926 Thore Rd., Shelby 28152 |

COMMITTEE ON COMMITTEES

| | |
|---|------------------|
| Dr. Randy Bridges, CHAIRMAN, (Zion) | Polkville Group |
| Mrs. Marie Beam (Grover First) | Grover Group |
| Mrs. Jackie Washburn (Second) | Kings Mtn. Group |
| Ms. Hazel Thrift (Mt. Sinai) | Lattimore Group |
| Mrs. Lib Dedmon (New Bethel)..... | Polkville Group |
| Mrs. Myles Whitaker (West View)..... | Shelby Group |
| Mrs. Richard Stroup (Elizabeth)..... | Waco Group |

Appendix



Kings Mountain Baptist Association Historical Table 1851 - 2000

| DATE | MEETING PLACE | ANNUAL SERMON | MODERATOR | CLERK | DATE | MEETING PLACE | ANNUAL SERMON | MODERATOR | CLERK |
|------|---------------------|----------------|--------------|---------------|------|----------------------------------|------------------|--------------|------------------|
| 1851 | Double Springs | D. Pannell | T. Dixon | John R. Logan | 1902 | Pleasant Grove | R.N. Hawkins | H.F. Schenck | D.S. Lovelace |
| 1852 | New Bethel | J. Suttle | T. Dixon | John R. Logan | 1903 | Pleasant Hill | R.F. Treadway | A.C. Irvin | D.S. Lovelace |
| 1853 | Boiling Springs | G.W. Rollins | D. Pannell | John R. Logan | 1904 | Zoar | D.F. Putnam | A.C. Irvin | D.S. Lovelace |
| 1854 | Mt. Sinoi | D. Pannell | D. Pannell | John R. Logan | 1905 | Kings Mountain | J.S. Farmer | A.C. Irvin | D.S. Lovelace |
| 1855 | Zion | G.W. Rollins | D. Pannell | John R. Logan | 1906 | Beaver Dam | A.H. Sims | A.C. Irvin | D.S. Lovelace |
| 1856 | New Prospect | T. Dixon | T. Dixon | John R. Logan | 1907 | Bessemer City | M.E. Parish | A.C. Irvin | D.S. Lovelace |
| 1857 | Big Springs | G.W. Rollins | G.W. Rollins | John R. Logan | 1908 | New Bethel | D.G. Washburn | A.C. Irvin | D.S. Lovelace |
| 1858 | Olivet | J. Suttle | G.W. Rollins | J.W. Green | 1909 | Boiling Springs | J.J. Beach | A.C. Irvin | D.S. Lovelace |
| 1859 | Pleasant Hill | G.W. Rollins | L.M. Berry | | 1910 | Grover | C.A. Jenkins | A.C. Irvin | D.S. Lovelace |
| 1860 | High Shoals | L.M. Berry | L.M. Berry | John R. Logan | 1911 | Elizabeth | J.M. Hamrick | A.C. Irvin | D.S. Lovelace |
| 1861 | Lincolnton | R.P. Logan | L.M. Berry | John R. Logan | 1912 | Mt. Zion | Wade Bostic | A.C. Irvin | D.S. Lovelace |
| 1862 | New Bethel | L.M. Berry | G.W. Rollins | John R. Logan | 1913 | Zion | L.W. Swape | J.W. Suttle | J.J. Lattimore |
| 1863 | Sandy Run | G.W. Rollins | G.W. Rollins | John R. Logan | 1914 | Poplar Springs | J.R. Miller | J.W. Suttle | J.J. Lattimore |
| 1864 | Bethel, Iredell Co. | L.M. Berry | R.P. Logan | John R. Logan | 1915 | New Hope | T.C. Holland | J.W. Suttle | J.J. Lattimore |
| 1865 | Zoar | G.W. Rollins | R.P. Logan | John R. Logan | 1916 | Waco | W.E. Lowe | J.W. Suttle | J.J. Lattimore |
| 1866 | Concord | P.R. Elam | R. Paston | John R. Logan | 1917 | Fallston | D.G. Washburn | J.W. Suttle | J.J. Lattimore |
| 1867 | Thesalonio | J.H. Yarboro | J.H. Yarboro | G.M. Webb | 1918 | Union | D.F. Putnam | J.W. Suttle | J.J. Lattimore |
| 1868 | Mt. Paran | G.M. Webb | J.H. Yarboro | G.M. Webb | 1919 | Sandy Plains | W.R. Beach | J.W. Suttle | J.J. Lattimore |
| 1869 | Double Springs | G.W. Rollins | G.W. Rollins | G.M. Webb | 1920 | Ross Grove | J.M. Kester | J.W. Suttle | J.J. Lattimore |
| 1870 | High Shoals | R.P. Logan | G.W. Rollins | G.M. Webb | 1921 | Bethlehem | W.G. Camp | J.W. Suttle | J.J. Lattimore |
| 1871 | Bethel, Iredell Co. | G.M. Webb | T. Dixon | G.M. Webb | 1922 | Casar | W.A. Elam | J.W. Suttle | G.G. Page |
| 1872 | Bethlehem | Wade Hill | T. Dixon | G.M. Webb | 1923 | Lattimore | J.R. Green | J.W. Suttle | G.G. Page |
| 1873 | Zion | G.W. Rollins | G.W. Rollins | B.H. Bridges | 1924 | Double Springs | R.L. Lemmons | J.W. Suttle | G.G. Page |
| 1874 | Sandy Run | Wade Hill | G.W. Rollins | L.M. Logan | 1925 | Shelby First | Rush Padgett | J.W. Suttle | G.G. Page |
| 1875 | New Hope | T. Dixon | T. Dixon | L.M. Logan | 1926 | Kings Mtn. First | G.P. Abernathy | J.W. Suttle | G.G. Page |
| 1876 | Sandy Plains | G.W. Rollins | T. Dixon | L.M. Logan | 1927 | Double Shoals | Zeno Wall | J.W. Suttle | G.G. Page |
| 1877 | Pleasant Hill | J.W. Yarboro | G.W. Rollins | B.H. Bridges | 1928 | Beaver Dam | J.L. Jenkins | J.W. Suttle | G.G. Page |
| 1878 | Boiling Springs | A.C. Irvin | T. Dixon | B.H. Bridges | 1929 | Boiling Springs | C.J. Black | J.W. Suttle | G.G. Page |
| 1879 | New Prospect | H. Hatcher | A.L. Stough | L.M. Logan | 1930 | Patterson Springs | Wallace Hortsell | J.W. Suttle | J.V. DeVinney |
| 1880 | Double Springs | P.R. Elam | T. Dixon | L.M. Logan | 1931 | Zion | L.L. Jessup | J.W. Suttle | J.V. DeVinney |
| 1881 | Buffalo | W.A. Nelson | T. Dixon | L.M. Logan | 1932 | New Bethel | D.F. Putnam | J.W. Suttle | J.V. DeVinney |
| 1882 | Bethel, Iredell Co. | A.L. Stough | J.Y. Hamrick | L.M. Logan | 1933 | Patterson Grave | T.J. Justice | J.W. Suttle | J.V. DeVinney |
| 1883 | Pleasant Grove | G.P. Hamrick | J.Y. Hamrick | L.M. Logan | 1934 | New Prospect | Zeno Wall | J.W. Suttle | J.V. DeVinney |
| 1884 | Big Springs | A.C. Irvin | H.F. Schenck | L.M. Logan | 1935 | Poplar Springs | A.G. Sargeant | J.W. Suttle | J.V. DeVinney |
| 1885 | Grover | B.W. Busey | H.F. Schenck | D.S. Lovelace | 1936 | Pleasant Grove | W.G. Camp | J.W. Suttle | J.V. DeVinney |
| 1886 | Beaver Dam | G.M. Webb | H.F. Schenck | D.S. Lovelace | 1937 | Bethlehem | C.V. Martin | J.W. Suttle | J.V. DeVinney |
| 1887 | New Bethel | J.D. Hufham | H.F. Schenck | D.S. Lovelace | 1938 | Sandy Plains | J.L. Jenkins | J.W. Suttle | J.V. DeVinney |
| 1888 | High Shoals | J.M. McHonaway | H.F. Schenck | D.S. Lovelace | 1939 | Pleasant Hill | W.A. Hoffman | J.W. Suttle | J.W. Costner |
| 1889 | Elizabeth | G.P. Hamrick | H.F. Schenck | D.S. Lovelace | 1940 | Carpenter's Grove | W.A. Elam | J.W. Suttle | J.W. Costner |
| 1890 | Zion | J.N. Speight | H.F. Schenck | D.S. Lovelace | 1941 | Elizabeth | A.M. Kiser | J.W. Suttle | J.W. Costner |
| 1891 | Waco | F.C. Hickson | H.F. Schenck | D.S. Lovelace | 1942 | New Hope | W.P. Biggerstaff | J.W. Suttle | J.W. Costner |
| 1892 | Gastonia | G.P. Hamrick | H.F. Schenck | D.S. Lovelace | 1943 | Shelby First & Double Springs | D.F. Putnam | J.W. Suttle | J.W. Costner |
| 1893 | Boiling Springs | J.L. Sproles | H.F. Schenck | D.S. Lovelace | 1944 | Boiling Springs & Flint Hill | W.A. Ayers | J.W. Suttle | J.W. Costner |
| 1894 | Shelby | A.C. Irvin | H.F. Schenck | D.S. Lovelace | 1945 | Fallston & Waco | Zeno Wall | J.W. Suttle | J.W. Costner |
| 1895 | Bethlehem | J.D. Hufham | H.F. Schenck | D.S. Lovelace | 1946 | Union & Patterson Grove | C.C. Crow | J.W. Suttle | Lawrence Roberts |
| 1896 | Lattimore | G.P. Hamrick | H.F. Schenck | D.S. Lovelace | 1947 | Ross Grove & New Bethel | W.W. Harris | J.W. Suttle | Lawrence Roberts |
| 1897 | New Hope | A.C. Irvin | E.Y. Webb | D.S. Lovelace | | | | | |
| 1898 | Sandy Plains | T. Dixon | E.Y. Webb | D.S. Lovelace | | | | | |
| 1899 | New Prospect | G.M. Webb | E.Y. Webb | D.S. Lovelace | | | | | |
| 1900 | Double Springs | R.L. Hamrick | E.Y. Webb | D.S. Lovelace | | | | | |
| 1901 | Cherryville | T. Dixon | E.Y. Webb | D.S. Lovelace | | | | | |

The Sesquicentennial History



Kings Mountain Baptist Association Historical Table 1851 - 2000 continued

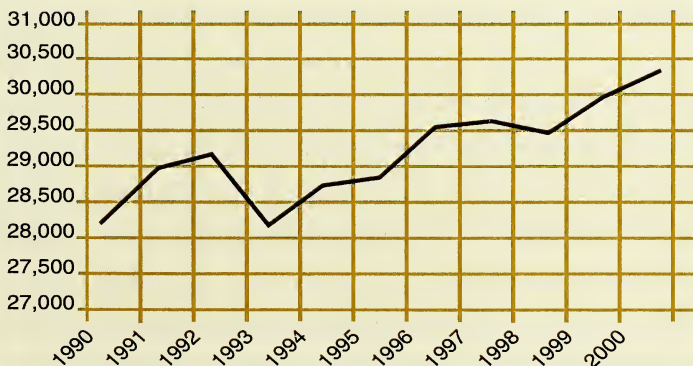
| | | | | DATE | MEETING PLACE | ANNUAL SERMON | MODERATOR | CLERK |
|------|--|-------------------|-------------------|------|--------------------------------------|-------------------|-------------------|-----------------|
| 1948 | Casar, Dover & Shelby Second | D. Boyd Cannon | J.W. Suttle | 1974 | Kings Mtn. First & Kings Mtn. Second | Russell Fitts | Roland Leath | Joseph Cabaniss |
| 1949 | Beaver Dam | | | 1975 | Grover & New Hope | Fred Mauney | Carlos Young | Joseph Cabaniss |
| | Calvary & Dover | Jesse Blalock | J.W. Suttle | 1976 | Elizabeth | Max Linnens | Carlos Young | Joseph Cabaniss |
| 1950 | Double Springs, Gardner-Webb College, Double Shoals & Grover | J.N. Barnett | J.W. Suttle | 1977 | Palkville | C.A. Kirby, Jr. | William McDaniel | Joseph Cabaniss |
| | | | | 1978 | Pleasant Ridge & Shelby First | Gene Wattersan | William McDaniel | Joseph Cabaniss |
| 1951 | Pleasant Hill, Poplar Springs, Temple & Kings Mtn. | J.R. Cantrell | J.W. Suttle | 1979 | Eastside (Shelby) | Charles McMillian | Daniel H. Jally | Joseph Cabaniss |
| 1952 | Lattimore, Bethany & Norman's Grave | Homer O. Baker | J.W. Suttle | 1980 | Patterson Grave | Earl Redding | Daniel H. Jally | Joseph Cabaniss |
| | | | | 1981 | Bethel | Wilson Padgett | Marion Adams | Joseph Cabaniss |
| 1953 | Calvary, New Buffalo & Shelby First | Harlan Harris | C.C. Crow | 1982 | New Hope & Bethlehem | C.O. Greene | Marian Adams | Joseph Cabaniss |
| 1954 | KM Second, Lawndale & Oak Grove | Burley S. Turner | C.C. Crow | 1983 | Beaver Dam & Mt. Sinai | Clyde Chapman | Alton Martin | Joseph Cabaniss |
| 1955 | Zion, Pleasant Ridge & New Prospect | John E. Lawrence | C.O. Greene | 1984 | Elizabeth & Waca | Joel Jenkins | Braodus Heatherly | Joseph Cabaniss |
| | | | | 1985 | Palkville & Union | Richard Plyler | Braodus Heatherly | Joseph Cabaniss |
| 1956 | Sandy Plains, Polkville & Eastside (Shelby) | Oscar Funderburke | C.O. Greene | 1986 | Kings Mtn. First & Macedonia | J.A. West | Wade Dellinger | Joseph Cabaniss |
| | | | | 1987 | Eastside (Shelby) | William Poe | Billy Cooper | Joseph Cabaniss |
| 1957 | Gardner-Webb College & Bailing Springs | Harold House | E.B. Hicks | 1988 | Pleasant Hill & Patterson Springs | James Lambert | Jeff Brendle | Joseph Cabaniss |
| 1958 | Elizabeth & Shelby Second | T.W. Estes | Oscar Funderburke | 1989 | Double Springs | Fred Lunsford | Jeff Brendle | Jimmy Greene |
| 1959 | Fallston & New Bethel | Roger Smith | Oscar Funderburke | 1990 | Pleasant Ridge | | | |
| | | | | | Pleasant Grove & Elizabeth | Roland Leath | Joseph Cabaniss | Jimmy Greene |
| 1960 | Pleasant Ridge | J.E. Lawrence | Oscar Funderburke | 1991 | Zion & Palkville | Dan Wallace | Joseph Cabaniss | |
| 1961 | Zoar | J.A. Bracy | Horace Easom | | F.Garver/R.Bingham | | | |
| 1962 | Kings Mtn. First | B.L. Kincaid | E.M. Smith | 1992 | Oak Grave | | | |
| 1963 | New Hope | Leonard Thomas | E.M. Smith | | & Kings Mtn. First | Leland Kerr | Russell Fitts | Recca Bingham |
| 1964 | Waca | D.A.B. Waad | James Halder | 1993 | Westview | Sam James | Russell Fitts | Recca Bingham |
| 1965 | Lawndale & Zion | Coy Dellinger | James Halder | | & Putnam Memorial | | | |
| 1966 | Double Springs | Joseph T. McClain | James Holder | 1994 | Graver | Roy Cooper | Jim Brackett | Recca Bingham |
| 1967 | Shelby First | Norman Brown | C.A. Kirby, Jr. | 1995 | Flint Hill & Sandy Plains | Jahn Sloan | Jim Brackett | Recca Bingham |
| 1968 | David & Patterson Grove | James Stamey | C.A. Kirby, Jr. | 1996 | Ross Grave & Elizabeth | Chris White | Mary Lou Causby | Recca Bingham |
| 1969 | Bethlehem & Patterson Springs | W.J. Yeamen | James Stamey | 1997 | Fallston & Polkville | Lewis Myers | Mary Lou Causby | Recca Bingham |
| 1970 | Elizabeth | Cline Borders | James Stamey | 1998 | David & Macedonia | Steve Scaggins | Keith Dixon | Recca Bingham |
| 1971 | Casar & New Bethel | Mac Evington | Russell Fitts | 1999 | Zoar & Bethel | Nelson Searcy | Keith Dixon | Recca Bingham |
| 1972 | Poplar Springs & Bailing Springs | Jospeh Sanders | Russell Fitts | | New Hape & Patterson Springs | Chris Schofield | Glenn Walker | Recca Bingham |
| 1973 | Shelby First | Richard Plyler | Roland Leath | 2000 | | | | |



CHRONOLOGICAL LISTING OF ORGANIZATIONAL DATES OF KMBA CHURCHES KINGS MOUNTAIN BAPTIST ASSOCIATION ORGANIZED 1851

| | | |
|-----------------------------|------------------------------|----------------------------------|
| 1816Zion | 1898Poplar Springs | 1947Plains View |
| 1822.....Camps Creek | 1899Double Shoals | 1948Victory |
| 1837Zoar | 1899Lawndale | 1949.....Midview |
| 1842.....Waco | 1902Buffalo | 1949.....Putnam Memorial |
| 1842Bethlehem | 1902Fallston | 1950Westwood Heights |
| 1844Double Springs | 1929Wallace Grove | 1950Westover |
| 1847.....Boiling Springs | 1908Shelby, Second | 1951.....Eastside, K.Mtn. |
| 1847Shelby, First | 1909Flint Hill | 1953Faith |
| 1848Mt. Sinai | 1910Norman's Grove | 1954Peach Street |
| 1848.....New Bethel | 1912Trinity | 1955.....Elliott Memorial |
| 1850Beaver Dam | 1915Kings Mtn., Second | 1955Lily Memorial |
| 1851Pleasant Hill | 1915Pleasant Ridge | 1958Kings Mountain |
| 1854New Prospect | 1920Macedonia | 1961Westview |
| 1854Sandy Plains | 1921Eastside, Shelby | 1964Emmanuel |
| 1874New Hope | 1924Dover | 1975Immanuel |
| 1878Pleasant Grove | 1929Mulls Memorial | 1975Northside, Shelby |
| 1880Grover, First | 1935Calvary | 1977Christian Freedom |
| 1881Ross Grove | 1938David | 1978Pathway |
| 1883Elizabeth | 1938Oak View | 1981.....New Jerusalem |
| 1884Patterson Grove | 1940Bethel | 1984Christopher Road |
| 1885Union | 1940.....Polkville | 1990Peoples |
| 1887.....Carpenter's Grove | 1943New Buffalo | 1992Bethany First Hispanic |
| 1890Kings Mtn., First | 1943New Camp Creek | 1993.....Crestview |
| 1891Lattimore | 1945.....Community | 1994Christ Covenant |
| 1894.....Casar | 1946Allen Memorial | 1995N.Lafayette Street |
| 1895Patterson Springs | 1945Temple | 1998Providence |
| 1897Oak Grove | 1947Bethany | |

KMBA CHURCH MEMBERSHIP





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Church Directory



The Churches of the Kings Mountain Baptist Association



The History Committee of the Association appreciates the gathering of this material by the Churches of the Association.



Allen Memorial Baptist Church



Tim Lowry, Pastor

God blessed two men with the vision to start prayer meetings in the Long Branch community in May of 1946. Those two men were The Reverend Durham Hughes and Deacon J.C. Fortenberry, both faithful workers in Pleasant Hill Baptist Church. In a meeting on September 29, 1946, twenty-four persons expressed a desire to enter into a church organization. The church covenant and confession of faith were read into the minutes of the Association and the motion was made by Rev. J.W. Suttle that this new organization become a missionary Baptist church. Allen Memorial Baptist Church was born.

Before the church was organized, B.F. Allen donated land and the interested people in the community cleared it in preparation for a building. In December of 1947, the first service was held in the new plank building. In 1951, the pastor and other leaders instituted "The Lord's Acre" program. Proceeds from the sale of crops on one acre of land were donated and the "In Gathering" Harvest festival was held on October 17, 1952. Other building programs produced a parsonage and a fellowship hall in the 1960's and early 1980's respectively.

Sunday School work began in October 1946 with four classes. The enrollment was thirty-four and the first Sunday School offering was \$4.28. Baptist Training began in 1948 with an enrollment of eighty-one and was led by brother Wray Barrett of Pleasant Hill Baptist Church. By 1947, the Sunday School

enrollment reached ninety-seven and peaked in the early 1970s at 148. The average attendance in Sunday School throughout the church's history is eighty (estimated). Good work in Bible teaching and training fill the pages of the minutes from church business meetings. Reverend Tim R. Lowry is now the seventeenth pastor of Allen Memorial Church. He came to lead the church in March 1999. The church has a great spirit of fellowship and love. New ministries are beginning in order to show the Love of Christ to the community and homeless. With a new vision and a restatement of purpose in place, Allen Memorial Baptist Church is prepared to proclaim the gospel in the 21st century.

Beaver Dam Baptist Church



Ken Pruitt, Pastor



Beaver Dam Baptist Church has made many changes and has seen much progress in its long history. Early sources report that beavers had built a dam on a nearby creek, hence the name of the creek, the church, and later the community. The church was organized December 23, 1850, near a spring just west of the present buildings, with forty-three charter members. Constituting members came from Sandy Run, Boiling Springs, Mt. Sinai, and Zion. Rev. R. P. Logan was the first pastor.

The first building was a log structure. In 1868, the church's second building was erected near the first. During this same year, land was purchased for a burying ground, which is now the present cemetery. In 1883,



the third house of worship was erected on the site of the parking lot between the cemetery and Beaver Dam Church Road. Renovations and additions were completed in 1936 and 1947. In 1954, a pastorium was constructed on U. S. 74. In 1958, a fellowship building was added, and in 1984, a new sanctuary was built. An educational building was added in 1986.

A Sunday School was organized in 1879, and a BYPU and WMU both were organized in 1921. The Brotherhood was organized in 1949. The church has always been mission-minded, contributing to Gardner-Webb and local churches, as well as the Cooperative Program and convention mission offerings. In recent years, the church has sponsored church construction in Russia and members have gone on annual mission trips to areas in the United States.

Beaver Dam joined the Broad River Baptist Association but later became a charter member of the Kings Mountain Baptist Association.

Some persons who have left our fellowship to serve in other places include the following: Rev. Fletcher McGinnis, long-time pastor and school teacher; Dr. Nolan Howington, retired employee of the SBC Church Training Union; Dr. Willard Hamrick, retired professor of Religion at Wake Forest University; Mrs. Jean McSwain Cabaniss, missionary work in Japan and the Middle East; Rev. Randy Hawkins, present pastor of Colony Baptist, New Bern; and Rev. Rick Hamrick, Minister of Youth at Polkville Baptist Church.

The words of Pastor Oscar Funderburke are as true today as when he wrote them in the 1972 church directory:

The founding fathers of Beaver Dam Baptist Church and their forebearers not only sowed the right kind of seed, but they well knew that a house built on sand would fall. So they dug deep and laid the foundation on the "bed-rock of God's eternal truth."

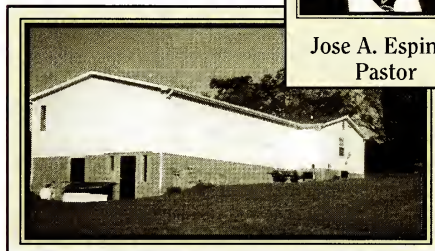
The future of this church is as bright as the promises of God. Under God's guidance, let us go forward.

Ministerial staff members include: Ken Pruitt, pastor; Ladell Shields, minister of music/education; and Brandon McKoy, minister of youth.

Bethany First Hispanic Baptist Church



Jose A. Espinal,
Pastor



In 1992, with some Hispanic families from Charlotte, a group began praying for the start of a new Hispanic Mission Church. A survey was conducted in Cleveland County. Four months after, the group presented this documentation to the Kings Mountain Baptist Association, Rev. Sam Snyder, Interim Director of Missions, called Rev. Jose Espinal and encouraged him in the new work. Rev. Snyder requested that Rev. Espinal contact him if he felt the Lord calling him to the ministry and to let him know when he was ready to begin. Rev. Espinal stated the group was ready and desired the support of the Association. They also wanted to be connected with another church in the area.

Rev. Mickey Heyward, pastor of Christopher Road Baptist Church, came forward to help the new church. However, the Mission did not grow as they had hoped.

They made another start with the help of Christopher Road Baptist Church and the Kings Mountain Baptist Association and the work has prospered. After looking for land to build or for a house that could be converted into a church building, the congregation found some property on Caleb Road. They have done extensive renovations to meet their

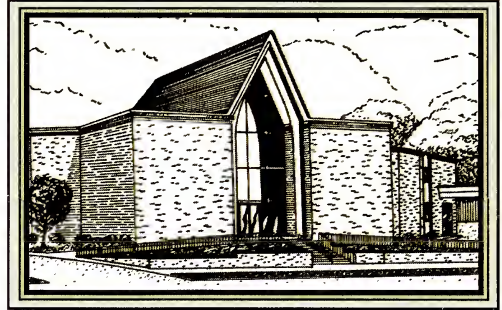


needs. They now have a small building, pay their bills, and give some financial support to their pastor, Association and Baptist State Convention.

They do not have many members—about twenty-eight—but they have a lot of people who come, sing, and pray together.

Their address is 207 Caleb Road, Shelby, NC 28150. The pastor is Rev. Jose A. Espinal.

Bethel Baptist Church



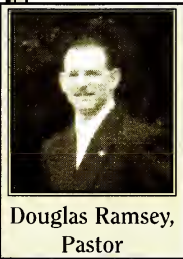
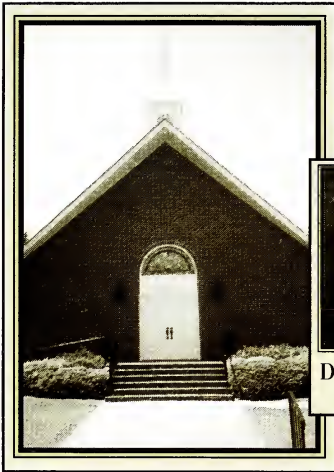
Bethel Baptist Church was organized on September 21, 1940, with 183 charter members. Rev. C.C. Matheny was the first pastor and served until November 1942. Rev. J.A. Brock was called in 1942 and served as pastor until June 1949. On July 1, 1949, Rev. D.W. Digh became pastor. During the ministry of both of these pastors, new Sunday School rooms were constructed and our auditorium enlarged. Dr. Ernest Arnold was called as pastor on March 17, 1948. During his ministry Bethel maintained a bus ministry and children's services. Land where our present auditorium stands was purchased during his ministry. Under Dr. Arnold's ministry, Bethel gave in excess of 24% of tithes and offerings to missions.

Rev. Bruce Clappitt was called as pastor in April 1973. During his ministry, our present gymnasium was constructed. Rev. Clappitt remained as pastor for two years.

Dr. J.M. Ezell was called in June 1975. During his ministry, the construction of twenty-six new Sunday School rooms were added to the gymnasium. On June 4, 1978, ground was broken for construction of our present auditorium. The present facility was completed in December 1979. Dr. Ezell remained pastor until January 1985.

Rev. Mike Cothran was called as pastor in June 1985. During his ministry the members of Bethel committed themselves to continuous prayer for the

Bethany Baptist Church



**Douglas Ramsey,
Pastor**

On July 8, 1947, a newly formed group of nineteen people became a regular constituted Baptist Church with the name of Bethany Baptist Church. During our 50 + year history numerous pastors have faithfully served the church and the community. They are as follows: Rev. Paul Dobbins, Rev. Kenneth Hollifield, Rev. Wayne Haynes, Rev. Arnold Bell, Rev. Herman Thomas, Rev. Earle V. Smith, Rev. Sylvester Elliott, Rev. James Sanders, Rev. Scott Carpenter, Rev. Tim Lowry, Rev. Neal Efird, and Rev. Doug Ramsey.

Major events over the years:

- 1951—Construction on church building
- December 19, 1965—original church note burned
- August 26, 1984—church note was burned (a 15 year debt paid off in 7 1/2 years)
- June 1997—50th year celebration held



needs and requests of others. Rev. Cothran entered into full-time evangelism in August 1988.

In November 1989, Rev. Ray Lamb was called as pastor of Bethel. His ministry began the first Sunday in December 1989. During his ministry Rev. Lamb led the church to pay off its debt. Rev. Lamb remained as pastor until March 1994.

Dr. Pat Correll from Houston, Texas, served as Bethel's ninth pastor from December 1994 until December 2000. The current membership is 1,026.

Rev. Larry Franks serves as minister of music and senior adults. Rev. Jay Oliver serves as minister of education and youth.

"Bethel," by its name meaning "House of God," is a place where people can worship our Lord and where friendships can be established for His honor. May we always cherish our great heritage at Bethel.



Bethlehem Baptist Church

Bethlehem Baptist Church became an arm of Antioch Baptist Church in 1841. Several Baptists were living in the community of Bethlehem, which was called White Plains. Being so far from any Baptist church, they decided to build a meeting house and asked the Baptist Church at Antioch to make them an arm so they could receive members and baptize them.

Bethlehem Baptist Church was organized July 16, 1842, with twenty-six charter members.

On March 8, 1845, James Alton gave the church one and one-half acres to build a church. He gave the deed to Jeremiah Blalock for consideration of a credit to the church for three dollars. The first church was a small log building.

In 1866, land was deeded to the church for one dollar from Dr. Thomas Williams of Shelby, North Carolina. In 1869, P. D. Patterson was given a contract for a church building at a cost of three hundred dollars. The church building was used until 1929. In 1870, W. W. Dixon sold four acres of land adjoining the church property to the congregation for thirty-five dollars. The frame church was dedicated in April 1871.

On Friday, September 20, 1872, the Kings Mountain Baptist Association met at Bethlehem Baptist Church. The meeting was thrown into confusion by the appearance of a group of one-hundred-fifty U.S. cavalymen who had been camped on the court square at Shelby, North Carolina. The soldiers' disorderly conduct caused such excitement that the Association dispersed without formal adjournment.

In June 1910, a baptismal pool, with dressing rooms, was built behind what is today Bethlehem Estates. The pool remains intact today.

Rev. W. G. Camp was the first full-time pastor in the early 1920s. A new brick church was started in 1928 and completed in the early 1930s. In December 1951, the church voted to go to a full-time program.

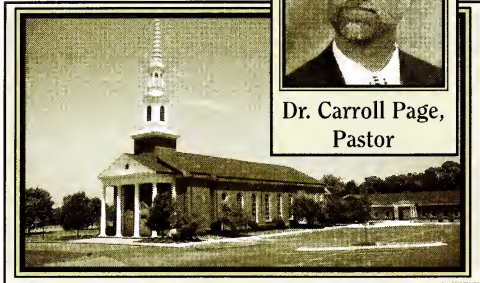
Between 1950 and 1960, the Sunday School building was added. In 1960, the sanctuary and basement were renovated and new pews were purchased. The church celebrated its 150th Anniversary in July 1992.

David L. Blanton, Sr., is the present pastor. The church has a rich heritage and is actively planning for a building to be used to help continue that heritage. In June 2000, the church entered a three-year capital funding campaign for a new multi-purpose ministry facility. God has blessed this fellowship for one



hundred fifty-eight years. We desire to pass a relevant Christian church to the next generation.

Boiling Springs Baptist Church



**Dr. Carroll Page,
Pastor**

Boiling Springs Baptist Church, founded in 1847, is one of the oldest churches in the Kings Mountain Baptist Association. This church was one of the original thirteen churches that in 1851 asked for dismissal from the Broad River Association to form the Kings Mountain Association.

The first church building was the Woods Meeting House. This building was a twenty by forty foot log cabin located near the spring from which the church and town received their names. Other church buildings were located on or near the college campus until our present church building was completed in the fall of 1969.

The church and university have had a long-standing history of cooperation.

Since the school as a high school came into existence in 1907, many students, faculty and administration have attended the church. The church is not primarily a college church because most of the members are citizens of a fast growing town.

J. L. Jenkins, while serving as pastor of Boiling Springs Baptist Church, served as president of what is now Gardner-Webb University from 1932 to 1935.

The church throughout much of its history has been blessed with ministers who preached the gospel of Jesus Christ with passion. The pastors since 1937

have been J. L. Jenkins, John Farrar, Max Linnens, Buddy Corbin and Carroll Page. During its history of one hundred and fifty-four years the church has had thirty- three preachers.

The church in recent years has been actively involved in overseas missions. Our pastor, Carroll Page, has been involved in missions on the Indian Sub Continent. Other members of the church have done medical missions and construction work in places including Honduras, Rwanda, Togo, and Poland.

The youth have many opportunities for growth through various ministries in the church. These opportunities include youth choir, youth prayer breakfast, and summer mission activities.

Senior citizens also have well organized programs designed for learning, witnessing, and travel. The church has a rather large senior citizen choir.

The church is blessed with several former missionary couples in its membership.

Buffalo Baptist Church



**Max Turner,
Pastor**



Buffalo Baptist Church was organized in 1902. In 1913, Mr. Tom Lattimore, owner and operator of the Buffalo Manufacturing Company, gave the land for the church.



They began in a Brush Arbor and later moved into a school house at the end of the present parking lot. A room was added to the building in 1922. Buffalo Church came into the Association at the 52nd annual meeting.

In the 1920s, services were held on the fourth Saturday and Sunday of each month. By 1934, it was two Sundays a month.

It was 1950 before the church had its first full-time pastor, the Rev. O. B. Williams. In 1952, the wooden building was moved over a little to make way for a new brick church which opened in 1953.

That is the sanctuary the congregation worships in today. The congregation enjoys an educational building added in 1960 and a fellowship building added in 1994.

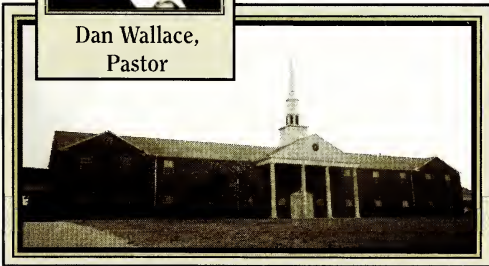
Buffalo Church has been wonderfully blessed with having three men go into the ministry.

During the history of their church, they have had three pastors who have stayed ten years. Their present pastor, Rev. Max Turner, came in 1989. The current membership is approximately 400.



Dan Wallace,
Pastor

Calvary Baptist Church



Calvary Baptist Church was organized on November 10, 1935, as a mission of First Baptist Church with Dr. Zeno Wall, president of the Baptist

State Convention, acting as moderator. Sylvanus Gardner, the newly elected church clerk, suggested the name for the church. The first services were held in the Old Graham School building on the corner of Oak and Thompson Streets in West Shelby. The Reverend H.E. Waldrop served as the first pastor.

In less than a year after the church was organized, Calvary purchased the lot for their first church building on October 4, 1936. The first church was literally built brick by brick. Sunday, February 23, 1941, was set aside as brick day. Over 200 bricks wrapped in paper with the name of the donator were brought to the church.

Out of devotion to the study of God's Word grew a need for an educational building. The ground breaking service for the new building was held on February 28, 1948. In less than two years of the ground breaking service for the educational building, Calvary was ready for a new sanctuary.

The growth continued. On August 18, 1974, the building committee of Calvary made the recommendation that a 70 x 115 ft. brick building be constructed to serve as a fellowship and activities building.

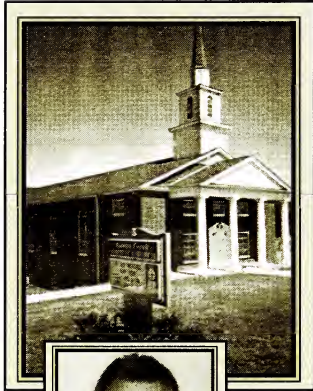
On February 1, 1981, the land search committee made the motion that Calvary purchase ten acres of land on Old Boiling Springs Road. The first service in the present church was held on Wednesday, March 1, 1989. It was indeed a prayer service. Our normal attendance of fifty more than doubled with a total of 104. Everyone crowded into the Fellowship Hall because the carpet in the sanctuary was not complete. It was a time of recommitment to the study of God's word, to the unity of God's people, and to the spread of Christ's love and salvation to all men.

There have been over eighty men who have gone out from Calvary Baptist Church into the ministry.

The current pastor is Rev. Dan Wallace. He has been the pastor at Calvary since 1974. Jeremy Perry is



the current minister of youth and Wayne Johnson, Jr., is the current minister of music.



Camps Creek Baptist Church

Camps Creek Baptist Church was organized on August 22, 1822 as an outgrowth of the Buffalo Baptist



**Stephen Durham,
Pastor**

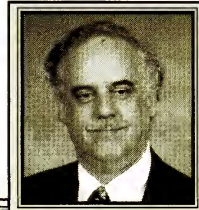
Church. The first pastor was Elder B. Berryman Hick. There were thirty-seven charter members. In that year it was admitted into the Broad

River Association when it held its annual session with Mount Zion Church. In 1894, it joined the Sandy Run Association and is presently affiliated with the Kings Mountain Baptist Association since October 2000.

There have been four church buildings. The first when it was organized, the second in 1870, the third in 1914, and the present one in 1959.

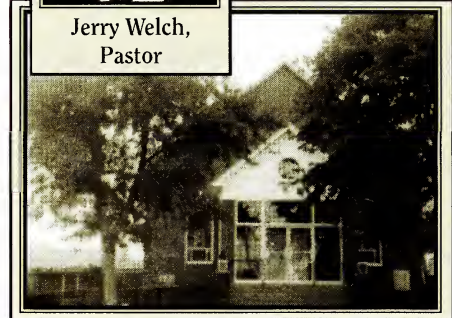
There have been fifty-eight pastors to date, the present being Rev. Stephen Durham. He began his ministry here in September 1998.

The Lord has richly blessed the church from its founding until the present time, through its inspirational worship services, music, and youth ministry, mission organizations, Sunday School, Discipleship Training, and outreach ministry, all of which have experienced strong physical and spiritual growth in recent years. We look toward the future with great expectation knowing that our God will do all that He has promised. May we be faithful to the task of serving Him and His people



**Jerry Welch,
Pastor**

Carpenter's Grove Baptist Church



Carpenter's Grove Baptist Church was organized from a Brush Arbor meeting conducted by Rev. R.L. Lembrick in August 1887. The church was named in honor of John Carpenter, Jr., who donated four acres of land. Forty-six charter members were listed in the minutes of that meeting. John Carpenter's gift of land, J.Z. Falls' gift of lumber, and other donations of materials, along with \$250.00 in cash, erected the first church building in 1888.

The church voted on July 28, 1888, to join the Kings Mountain Association instead of the South Fork Association as proposed by some members. In January 1889, the second Sabbath in each month and the preceding Saturday were adopted as "preaching days" for the church. A Sabbath School was organized on April 4, 1891. It met in the summer months through September until 1920 when it went to full-time. The Sunday School became a Standard Sunday School in 1930 and remained so until 1942.

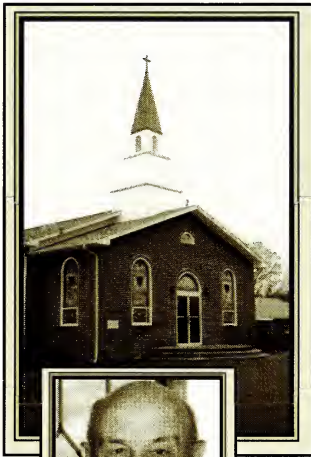
Renovations were made to the church in 1930 and 1937. In 1949, the church accepted a gift of land for a pastor's home from O.M. Mull and his sister, Mrs. Annie Hamrick. The home was completed and dedicated in May 1951.

Church Directory



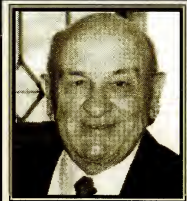
In 1955, the church went to full-time service. They also voted to build an educational wing and install a baptistry in the sanctuary. This work was completed in 1957. The latest addition is a fellowship building which was dedicated in March 2000.

The current pastor is Rev. Jerry Welch. The membership is 221.



Casar Baptist Church

It has been said, "God sends no churches from the skies; out of our hearts they must arise." Prior



**Fred Mauney,
Pastor**

to 1894, God was surely working in the hearts of a small number of people in the

community of Casar. That work culminated in the first church building in 1896. The frame structure was about 40 x 60 feet and was located on land given by J. S. Richard. Now the members, organized into a church in the Joe Parker store building in 1894, had a building of their own. During this same period, additional land was purchased from W. P. Wellman.

The present structure was constructed in 1934 during "The Great Depression." The pews, purchased at a later date, so someone said, "cost as much as the building." In 1955, the present fellowship building was erected. The pastorium was built in 1958 on land given by A. A. Richard. In 1969, a baptistry was installed. An organ was donated in 1970 by Mrs. Alfred Willingham

whose husband was serving as pastor at the time of his death. The congregation added six acres of land to their property in 1974.

Through the years the church has ordained four members to the ministry...Posey E. Downs on July 13, 1917; Talmadge G. Downs on May 26, 1946; Kevin D. Rutledge on November 1, 1987; and Mark Elmore on October 4, 1992.

The church was accepted into the Kings Mountain Association in 1903 and has hosted the annual sessions in 1922, 1948, and an evening session in 1971. No less than twenty-eight ministers have served the congregation in the 104 years of its history.

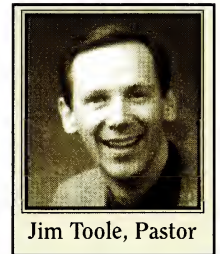
Christ Covenant Church

On November 15, 1992, the Kings Mountain Baptist Association New

Work Council met for the first time to discuss the possibility of starting a new church in the Boiling Springs area of Cleveland County. Leland Kerr, the Executive Director, explained the need for a work that would be different from any other in the area. A second meeting was held with thirty-four people from nine churches who pledged to do what they could to begin the new mission. Five churches pledged to contribute people and resources.

On August 23, 1993, the New Work Council contracted with Jim Toole to be the church planter. Jim and his wife Debbie were previously church planters with the Home Mission Board serving in Columbus, Ohio.

On September 12, 1993, Jim met in the home of Gene and Joyce Hasker, who became the first family to help begin Christ Covenant. The Haskers opened their



Jim Toole, Pastor

Church Directory



home for the weekly Sunday night meetings where prayer, discipleship, and strategy took place.

In December of that year, the North Carolina Baptist State Convention made a generous contribution, thereby putting their stamp of approval on the project. The five local Baptist churches who made contributions were Beaver Dam, Boiling Springs, Flint Hill, Christopher Road, and Poplar Springs.

The small band of believers began meeting on the campus of Gardner-Webb University in January 1994. After two years on campus the congregation had an opportunity to move from Boiling Springs to Shelby. The Bethel Baptist Church had graciously extended an invitation to use their gymnasium each Sunday. Sunday, February 25, 1996, marked the first service in the gym and the attendance doubled within a year.

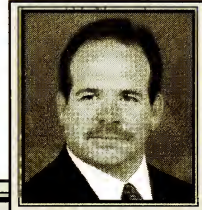
Since September 1997 the church has doubled again, approaching 300 in worship; 230 of whom are college students.

At the present time the church has purchased land off South DeKalb Street in Shelby. At the present time they are meeting at a location on Sam Lattimore Road and Highway 150 near the Shelby Airport.

"Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ and not by the works of the law; for by the works of the law shall no flesh be justified."

Galations 2:16

Christian Freedom Baptist Church



Michael Chambers,
Pastor



Christian Freedom Baptist Church was established the first weekend in September 1977. The first members were Willard and Delora Lovelace, Margie Lovelace, H. A. and Ruby Haskin, Larry and Libbie Haskin, Kelly Haskin, Vernice Dudley, Jerry and Donna Edmonson and four sons, Barbara and Tammy Lovelace, Patricia Haskin, Bill Daves, Annie Mae Daves, Rev. and Mrs. Eddie Wright and two sons. Rev. Wright served as the first pastor.

Charles Fite came as second pastor in 1978. The church was in the block building beside Overcash's on Highway 74 bypass.

Rev. Eddie Grigg was called in 1979. Under his leadership, six acres of land was bought and a building was constructed on Range Road. Rev. Grigg left after about five years to pastor a larger church.

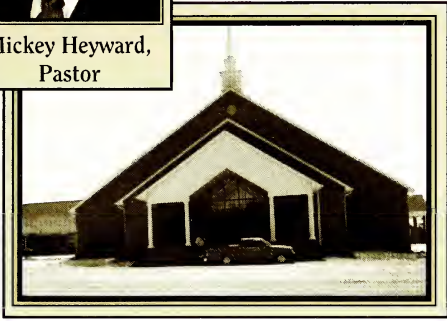
The church called Rev. Sam Snyder as pastor. Church attendance had grown to fifty. After seven years, Rev. Snyder was called to the Kings Mountain Baptist Association to serve as the interim director for Church and Community Ministries. Rev. Joe Edwards pastored the church for about two years.

Rev. Michael Chambers serves as the current pastor. We have built larger buildings and the attendance has grown to over 500. "Thank you, Lord."



Mickey Heyward,
Pastor

Christopher Road Baptist Church



The church was established by the Kings Mountain Baptist Association. It was brought to the attention of Rev. Cline Borders, Director of Missions, that there was a need for another church in Number Three Township because of the number of trailer parks and housing developments in the area. On October 15, 1984, an advisory board, made up of members from nine churches in the Association, was appointed to oversee the new work. The home of Rick and Judy Crofts was used for a meeting place from November 1984 until Easter of 1985.

Vernon Martin owned land on Christopher Road, where an old one-room store building was located. Mr. Martin said if we cleaned it out we could use it for services as long as necessary at no charge. The building was used until 1985. Remodeling on the building was done with materials donated by Ellis Lumber Company, labor was done by Rev. Scott Carpenter, and volunteers from area churches. The land was bought from Vernon Martin January 1986. Rev. Scott Carpenter served as pastor until May. Gerard Marchese was called as interim June 1985 and as pastor January 1986. He graduated from Gardner Webb College and resigned June 1986 determined to convert his Catholic family and friends to Christianity

when he got back home to Boston. Membership had grown to twenty-six.

Blueprints were received from the Home Mission Board in July. John Ware became supply pastor, and served until Dr. Vann Murell (Professor at G WU) was called as interim August 1986. Ground breaking was held on August 31, 1986. Work on the new building had begun. Volunteers were on hand for every phase of the work.

Rev. Mickey Heyward was called as pastor and began serving the second Sunday in February 1987. As a former building contractor his contribution was certainly welcomed and contribute he did, in every way possible. The first service was held there on May 10, 1987. Work on the first building was completed July 1987. A note burning, dedication, and open house was held July 26, 1987. On September 25, 1988, we were chartered with a membership of eighty-two.

With a fast growing church it was evident we needed a larger building. Construction began in 1990 and finished in 1991 with our first service January 17th. The membership soon grew to 212 and by 1995 it topped 300.

Outreach is a special and important part of the ministry. Food Share Ministry started in 1995 with a donation of food to use for our Wednesday night Fellowship meal.

We are still growing, praise the Lord. It is time to build again. The Lord's work is a continuous process. The third building was a larger sanctuary seating 600 people. On open house day, September 20, 1998, chairs had to be brought out of classrooms to seat everyone.

*"Commit thy way unto the Lord;
trust also in him, and he shall bring it
to pass."*

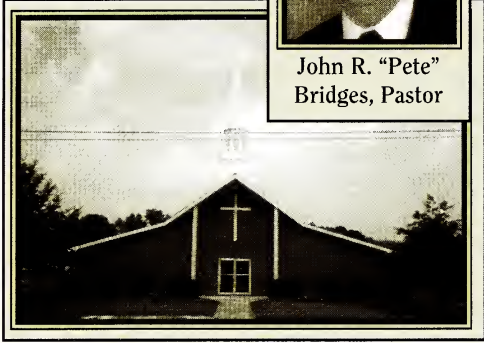
Psalm 115:11



Community Baptist Church



John R. "Pete"
Bridges, Pastor



Community Baptist Church was built in 1945. Burgan Grigg donated the land and the church was built by Robert Childers. Boyd Grigg, Garland Grigg, and other children in the neighborhood carried building materials to the site. Mr. Childers put a mercury dime in each corner and said, "Now the church will never be broke." The church was built from cement blocks, had four windows on each side, wooden floors, wooden benches, and a pot belly stove. A member of the church would come early on Sunday morning to build a fire.

A.V. Rippy was the first pastor. Other pastors included Harvey Mackey, Johnny Spake, Lee Roy Jones, Ray Walker, Willie McKinney, Bill Guyton, James Deaton, and Glenn Ballard. The present pastor is Rev. John R. "Pete" Bridges.

The church building was remodeled in 1970.

*"O come let us worship and bow down;
let us kneel before the Lord our Maker."*

Psalms 95:6

Crestview Baptist Church



Stanley D. Webb,
Pastor

A group of approximately twenty-five or thirty people met on June 6, 1993, to seek the will of God concerning establishing a new

church. The following week, June 13, 1993, Crestview Baptist Church held its first church service at EO Studio.

Dr. Eugene Poston spoke at the first service. The church organized its Sunday School with only classes for men, women, youth, and nursery. The Lord continued to supply the church with pastoral leadership through the early days until the church called Rev. David Jones as pastor in October 1993.

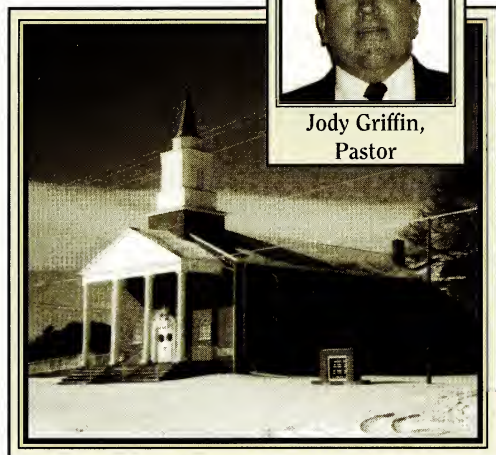
The members established a building fund with their goal to start a building of their own as soon as the fund reached \$150,000. Through special projects, regular contributions from members and caring friends of the church, and the donation of eleven acres of land on the corner of Highway 150 and Old Boiling Springs Road, the church building was begun in August 1996.

On Wednesday, June 8, 1997, the church held the first service in the new building. Many of the members gave sacrificially, worked on the actual construction, and encouraged each other during the building process.

The church has had three pastors: Rev. David Jones, Rev. Rob Helton, and Rev. Stanley D. Webb, current pastor.



David Baptist Church



Jody Griffin,
Pastor

In 1938, Baptists in Kings Mountain gathered with the goal of establishing a church near Bethware High School. Rev. H. E. Waldrop preached for a while and a Sunday School was organized. Definite steps were taken to establish a church in September 1938. Rev. D. F. Putnam was approached by Terria and Luther McSwain, Sr., with regards to helping to investigate the community's interest in organizing and building a house of worship. A survey determined an interest and a need. The new church was endorsed by the Pastors and Workers Conference of the Kings Mountain Baptist Association.

On Sunday, October 9, 1938, David's Baptist Church was organized with Rev. D. F. Putnam as their first pastor. The forty-eight charter members met in the Bethware School auditorium until a church building was completed one year later. Luther McSwain, Sr., and L.W. (Walker) McSwain agreed to give \$500 each and to donate a building site and timber for the new church building in memory of David

Andrew McSwain. Alexander Hatcher Webb donated \$1,000 to honor his father, "Honest" David Webb, a farmer and merchant from Shelby. The church members also noted from the book of Psalms how King David loved the house of the Lord. Therefore, the church was named David's Baptist Church. The 's' was dropped shortly thereafter.

By 1942, the church had grown to 147 members, been accepted into the Kings Mountain Baptist Association, began contributing to the Cooperative Program, built a baptistry and purchased land for a cemetery. In the late 1940s, the church added a mid-week prayer service, held its first Vacation Bible School, organized a Women's Missionary Union, and constructed its first parsonage on land donated by the L. V. Hoyle Family.

The Rev. N. S. Hardin accepted the call to be pastor of David Baptist Church on February 13, 1955. On that same evening the church building burned to the ground. Hardin went on to serve as pastor for fourteen years. During his ministry the church was rebuilt and a recreation building was built in 1968. More importantly during this period, the church experienced significant growth with ninety-seven people joining on profession of faith and baptism and 108 joining by letter. Three men from the church were called out as pastors.

In the ensuing years, church membership grew to over 260 as the church expanded its ministry to include an active Brotherhood, youth program, and children's worship ministry. The church sponsors missionaries Sam and Kathy Parham in Africa and supports Lewis and Grace Crawford in Brazil.

David Baptist Church began its seventh decade by calling its twelfth pastor. Rev. Joseph W Griffin, III, conducted his first worship service on July 5, 1998.



Double Shoals Baptist Church



Eric Davis, Pastor

In 1898, at a revival meeting at the home of Barbary Spangler, talk began of the need for a church closer to home. On July 1, 1899, the initial step was taken when sixteen people withdrew their letters from Zion Baptist to start their own church at Double Shoals. On the following day, the group met in an oak grove at the home of Bob Stockton and organized Double Shoals Baptist Church. The Methodist Church of Double Shoals graciously invited the new fellowship to meet in their building until a meeting place of their own could be acquired. The new church grew to a membership of forty-five by the end of the first year. The Reverend C. S. Cashwell served as the first pastor.

In the 1899 Kings Mountain Associational Minutes, p. 54, was a notation acknowledging the receiving of Double Shoals into the KMBA. The Associational meeting was held at New Prospect Baptist Church on Thursday, September 21, 1899.

"The body continues to grow by receiving at this session Lawndale and Double Shoals, two newly constructed churches, making thirty-three count."

In 1901, the church erected its own meeting place, a one room, frame building about 20 by 40 feet, with two doors—one for the women and one for the

men. That same year the church enjoyed its largest annual growth, baptizing thirty-three new members and adding eleven others by transfer of letter. The membership was now eighty-five.

The church's second building was built in 1924. The brick structure consisted of an auditorium and eleven Sunday School rooms. Reverend J. W. Suttle was pastor at this time, serving the longest period in the history of the church, from January 1916 through September 1948.

In March 1949, the church's third and present building was completed and in 1964, an annex for education and fellowship was added. Renovation and air conditioning of the auditorium took place in the summer of 1973. A church parsonage was erected in 1960. In 1992 a new fellowship complex was added, featuring a large fellowship room, a stage, a large kitchen, choir room, bathrooms, and foyer.

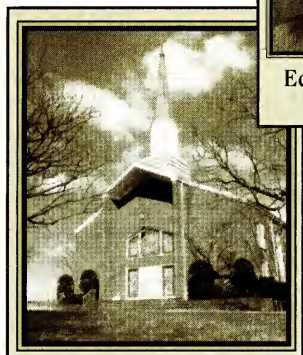
The Sunday School became a standard school in 1925 and continued to maintain this except for three years during WWII. In 1958, the church became the first Advanced Standard Sunday School in North Carolina. In 1959, the church was recognized as the first Advanced Standard Sunday School in the Southern Baptist Convention.

From the beginning the church stressed missions. During the depression years, ten percent or more of the annual budget went to the Cooperative Program. In 1952, the Brotherhood initiated the Harvest Festival. The money received supports their missionaries, church education fund, and Gardner-Webb University.

As our church crosses the one hundred year mark, it is a strong, growing church, full of children and adults who love the Lord and seek to serve him in the Double Shoals and surrounding areas, carrying on the traditions that were started by our ancestors in 1899. The present pastor is Rev. Eric Davis who has served since January 1, 1977. Membership is 310.



Double Springs Baptist Church



**Eddie Brackett,
Pastor**

Double Springs Baptist Church was organized on December 7, 1844, having been named

for two springs that were on the site of camp meetings led by circuit-riding preachers and held under brush arbors in the years preceding the founding of the church. In 1845, the first building (log) was constructed and the church joined the Broad River Baptist Association.

In 1851, the Kings Mountain Baptist Association was founded at Double Springs and the church joined the new Association. In 1856, the church voted to start Sunday School. A second building was constructed in 1875. In 1885, the pastor began to receive a salary. Sunday School began year-round in 1883 and became a "graded" Sunday School in 1917. The third building was completed in 1921 and included Sunday School rooms, choir loft, indoor baptistry, electric lights, central heat, and indoor bathrooms.

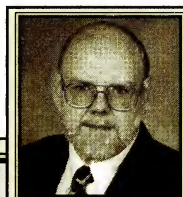
Other significant dates include 1922, the First Advanced Standard Sunday School; 1931, rotation system of deacons implemented, 1944; Centennial celebration, 1945; Sexton's house constructed, 1948; first Vacation Bible School, 1950; education building constructed, 1953; "preaching" services held every Sunday, 1955; parsonage constructed, 1963; present sanctuary constructed, 1972; present fellowship

hall/education building constructed, 1994: Sesquicentennial celebration.

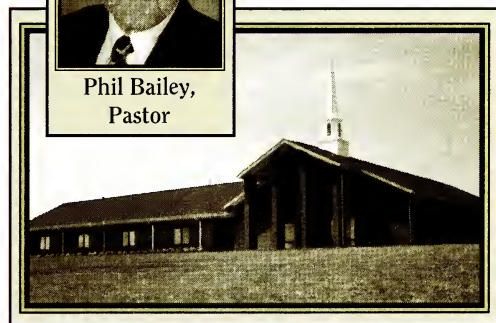
Double Springs Baptist Church has had a rich and interesting history in the course of 153 years. Many things have changed dramatically during this significant period of time, but one thing has remained the same—and that is the Good News of Jesus Christ, first spread twenty centuries ago. For more than the last century and a half of that time, Double Springs Baptist Church has been an organized effort of people for the building of God's Kingdom. To be strengthened by the Lord and press forward in the cause of Christ is what the study of our past can hopefully help bring us as we continue to spread the "Good News" into the future.

The current pastor is Rev. Eddie Brackett and the current membership is 487.

Dover Baptist Church



**Phil Bailey,
Pastor**



The organization of Dover Baptist Church was the result of the insight and hard work of Mr. John R. Dover, Sr. He donated the land upon which our first church was located and built the first pastorium. Throughout the history of the church, the Dover family has given many generous contributions to our church. Even today they continue to remember and support our church through offerings and contributions that exemplify this interest and love.



Dover Baptist Church was organized July 6, 1924, and in September of that year the church voted to begin a building program which would include an auditorium and twelve classrooms. The first service was held in the new building on November 22, 1925.

The church voted to build a three-story educational building on March 31, 1940, and it was completed July 1, 1940.

June 8, 1952, the church voted to build an education building on the south part of the church and to enlarge and renovate the auditorium and original educational building. The work was completed mid-summer 1953.

July 14, 1963, the church voted to build a pastorium. A lot was given to the church by Dover Foundation. The home was completed November 1963. June 12, 1994, a ground breaking ceremony was held for a new church at a new location. August 20, 1995, the church met for their last Sunday worship at their old location at 413 Polkville Road.

The first worship service in their new church at 1501 Polkville Road was held August 27, 1995. On November 5, 1995, they held a Laying of Cornerstone and Dedication Service and on February 1, 1998, held a note burning service.

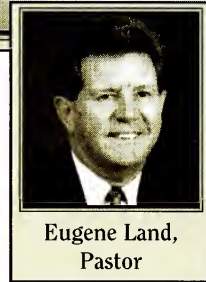
At present, being confronted with the need for additional space, they are beginning a challenge to "Build Together for the Glory of God!"

Ministerial staff members are Rev. Phil Bailey, pastor and Mrs. Beth Heffner, minister of music/ education/ youth. The current membership is 381.

"Preach the word, be instant in season, out of season, reprove, rebuke, exhort with all long suffering and doctrine."

2 Timothy 4:2

Eastside Baptist Church, Kings Mountain



Eugene Land,
Pastor

A mission committee consisting of Mr. Hugh Williams, Mr. Wilson, Mr. Clyde Gladden, and Rev. B. F. Auston was

appointed by Second Baptist Church to check out a vacant lot on York Road. The committee thought this would be a good place for a church. At that time the building for Eastside Baptist Church was bought from Shady Grove. The York Road Mission was organized into a church on Sunday, October 7, 1951, with forty-eight charter members.

Our fellowship building stands at this site at the present time. The first pastor, Rev. R. L. Chaney, came from the Burlington Mission, which was a branch from Second Baptist Church. Along with Rev. Chaney, Rev. James E. Williams conducted some of the evening services. On July 28, 1957, the new church was built on its present site, which is adjacent to the fellowship building.

Former pastors of Eastside Baptist Church are as follows: Rev. R. L. Chaney, Rev. Don Wilson, Rev. Carl Greene, Rev. W. M. Helms, Rev. Thomas E. Moore, Jr.,

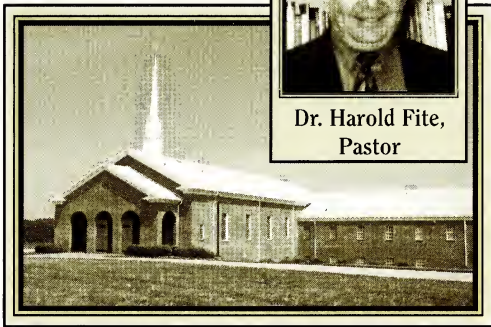
Church Directory



Rev. L. A. Faulkenbury, Rev. Darrell Cable, Rev. Harry Vance, Rev. James E. Williams, and Rev. Dale Thornburg.

Our present pastor, Rev. Eugene Land served as interim pastor and was called as full-time pastor in February, 2000.

Eastside Baptist Church, Shelby



Dr. Harold Fite,
Pastor

Eastside Baptist Church, Shelby, was organized December 18, 1921, with thirty-one charter members. They began their meetings in Eastside School Auditorium on Earl Street in Shelby. The building housed a large auditorium and several classrooms that were used for Sunday School. This building was used for about twelve months before moving to a new building on Buffalo Street in 1922.

Still another move was made when the church relocated to their present facilities on Wyke Road in Shelby. A dedication service was held on November 13, 1978.

Our 75th anniversary celebration was held on Sunday, November 17, 1996 helping our members and friends enjoy the rich history our Lord has so graciously given us.

In March 2000, we enjoyed a Y2K celebration. A time capsule was buried near our newly formed rose garden. Various members spoke of past times of worldly disasters and how much we appreciate our God for

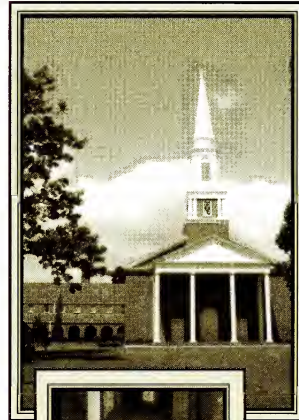
taking good care of us. Following this service, we enjoyed a meal and entertainment by the Balltzgliers.

This past year has been a time of planning to meet the challenges of a developing community. Plans are underway to build a family life center on the property adjacent to the church. Excitement is in the air as we seek God's direction.

We are thrilled to announce this year has also brought a new emphasis to our recreation program. We live in a society where sports dominate people's lives and many of our members are using our ball program and other recreational activities to reach others for Christ.

The present ministerial staff members include Dr. Harold Fite, pastor; Ms. Susan Wilson, minister of music/education; and Mr. Troy Harris, associate pastor. The current membership is 900.

Elizabeth Baptist Church



Terry Jordon, Pastor

Elizabeth Baptist Church began as the dream of Elizabeth Love Wilson as she brought her cow to graze on the land where the church now stands. Often she was joined by Mary Jane Borders Mauney, and these two saints prayed for a

church to combat the evil influence of a nearby liquor store and to provide a local place of worship. Early in 1883, God sent C. F. Felment to lead the community



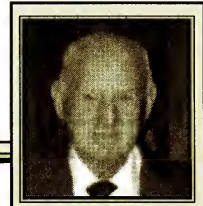
in a brush-arbor revival. As a result, a church and Sunday School were organized. In September 1883, Elizabeth Baptist Church was accepted into the Kings Mountain Baptist Association.

The next year a little wooden church was built on land provided by Elizabeth Love Wilson. The white frame building was heated by a pot-bellied stove, lighted by kerosene lamps, and divided into Sunday School rooms by curtains. A yellow brick church replaced the wooden structure in 1910. This forty-by-sixty foot building had three separate Sunday School rooms. Like the wooden church it replaced, it too, had a large stove in the middle and curtains to separate classes. During its use, the kerosene lamps were replaced by electric lights. In 1940, the yellow brick church was replaced by a third building which had a sanctuary capacity of five hundred people, an inside baptistry, and facilities for six separate Sunday School departments. On December 13, 1954, flames completely engulfed this red brick church and left Elizabeth Baptist Church without a building. The church, using Elizabeth School as its meeting place, continued to minister, to pray, and to plan as it rebuilt on the same site on which Elizabeth Love Wilson had prayed so long before.

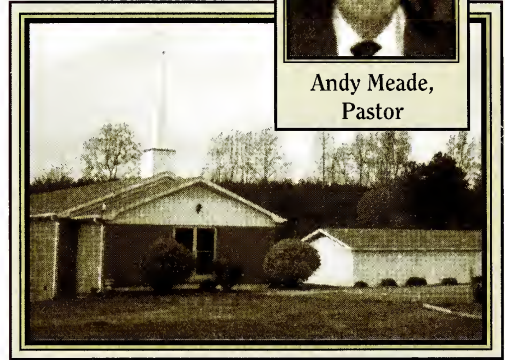
On February 24, 1957, services were held by the church in its fourth and present building. An adjoining building containing additional Sunday School rooms, a kitchen, and fellowship hall was entered in 1970, and a separate recreational facility was completed in 1982. From this complex, Elizabeth Baptist Church through God's leadership continues to minister and to affect the lives of people in Cleveland County and to the uttermost parts of the earth.

The present ministerial staff members include Rev. Terry Jordan, pastor., Rev. Mike McGee, minister of music and senior adults; Matt Simpson, minister to students and young adults; and Blake Hooks, minister of adults in education and evangelism. Current membership is 1183.

Elliott Memorial Baptist Church



Andy Meade,
Pastor



Elliott Memorial Baptist Church was first organized in 1955 by a group of deacons from Wallace Grove Baptist Church. At the present it is not known if our church was formed because of a missionary outreach church planted by Wallace Grove, or if these deacons split from Wallace Grove. The first meetings were held in an old house that sat across the hill from where the present church building sits. Later seven acres of land along Stick Elliott Road in Polkville were donated by a local man named Gene Daves. He is better known at Stick Elliott, a Grand National race car driver prominent in the late 1960s and early 1970s. The Daves family had a hand also in the formation of this local church. A block building was the first building erected on the land for services.

Since its organization, Elliott Memorial has had four preachers. In 1980, the present preacher Andy Meade began as pastor. The church has grown since he has been there. There were only five members when he began in 1980, and now it has grown to over fifty-five members. He will point out though that if everyone that has come to be baptized and to become a member were to show up it would take about four churches our size to hold the people. This seems to be true of almost all churches today. Since he has been



there, the church has been remodeled inside, a fellowship hall has been built, and one half an acre of land was donated by Haywood Shuford for a cemetery.

The Lord called Preacher Meade to start the Cleveland County Baptist Camp Meeting. He called several churches who were eager to participate. Four acres of land were purchased off Highway 18 near Fallston. The meetings started in a tent and now a nice open air building has been erected and three more acres of land were purchased. Preacher Meade is the moderator and Elliott Memorial, Mars Memorial, and Olive Grove Baptist Churches are the sponsoring churches of these meetings. The camp meetings are held the first two weeks of September with a different evangelist each week.

God has provided our every need at Elliott Memorial. We have seen God work in His own time to fulfill our needs. Our mission is not to fill every pew, but to spread the Gospel and to continue God's work until he returns. People come and go, but these people will always hear the Gospel preached. Old fashioned, good ole' Gospel preaching still fills our sanctuary, and our light will continue to shine beside the old two lane country road until the Lord returns to take His church home.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit. Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world."

Matthew 28:19-20

Emmanuel Baptist Church



Emmanuel Baptist Church started as a mission the third Sunday in July, 1963. Services were held in a rented house on Mary's Grove Church Road between Waco and Cherryville. Twenty people were present for the first service.

Emmanuel was certified as a part of the 30,000 movement of the Southern Baptist Convention and was sponsored by the Kings Mountain Baptist Association.

On July 19, 1964, a meeting was called for the purpose of organizing Emmanuel Baptist Church. The meeting was called to order by Rev. James Holder, associational moderator, who called upon Mrs. Fred Cartee to lead in the singing of the Hymn "We're Marching to Zion."

Superintendent of missions, C.O. Greene, led the devotional using his scripture selection Acts 2:41. He spoke of the new testament church and closed his remarks with prayer. Rev. Leroy Sisk, associational clerk, brought recommendation from the General Board and moved its adoption. There was no opposition. Rev. Forrest Teague, chairman of the Missions Planning Committee, read the resolutions.

Following the adoption of the resolutions, church officers were elected. The moderator moved that the

Church Directory



slate of officers, who served as officers of the mission, be elected to the same office in the constituted church.

Pastor Cartee came to open the doors of the church, extending invitation to those present to accept membership in the Emmanuel Baptist Church. The right hand of fellowship was offered to those constituting the membership of the church, and the service closed with singing, "Bless Be The Tie That Binds." Fred Crisp offered the benediction.

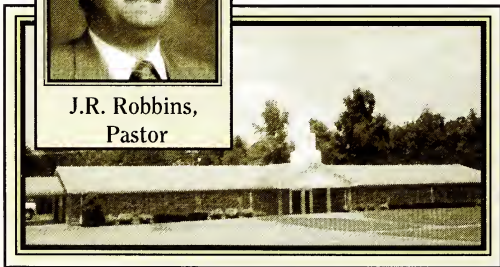
In the fall of 1964, land was purchased with help from the Baptist State Convention. Bonds were sold to finance the construction of the church building. The first service in the new building on Mary's Grove Church Road was conducted the second Sunday of December 1967. Emmanuel Baptist continues to occupy the original building with present membership of 105.

Rev. David Rabb served as Emmanuel's second pastor from January 1984 until February 1999. Rev. Matthew Sarratt was called as the new pastor October 1999.



J.R. Robbins,
Pastor

Faith Baptist Church



A meeting was held at Second Baptist Mission, with W.T. Bray, C.O. Greene and Lawrence, for the purpose of organizing the church. In October of 1953, "A Baptist Church" was organized, with thirty-five

charter members. There was no place to worship, so Lucille Blanton first let us use her house.

On November 8, 1953, Faith Baptist Church was chosen as a name for our new church, because we went out in "FAITH." Burlington Mill Company gave us land for our first church building which was located on Branch Street.

On November 15, 1953, Rev. W. Flay Payne was called as our pastor. He was ordained on November 22, 1953.

On February 14, 1954, we had our first worship service in our new church. We had seventy-nine in attendance with an offering of \$79.22.

In March of 1961, our first Sunday School plant was organized. In March of 1974, Faith Baptist Church voted to buy ten acres of land from the Whitesides Estates on Linwood Road.

In December of 1975, Faith Baptist Church sold their property on Branch Street and moved to the Community Building to worship while constructing their new building.

In September of 1976, we moved into our new church on Linwood Road, which "GOD" gave us at a cost of approximately \$40,000. In December of 1977, a new parsonage was completed. In 1982, the picnic shelter was made into the fellowship hall we are in today.

*"And they continued
steadfastly in the apostles'
doctrine and fellowship, in the
breaking of bread and in
prayers."*



Fallston Baptist Church



Scott Norton,
Pastor

A time to be born...a time to build up...these Biblical verses describe Fallston Baptist's gradual growth from its simple beginnings in a one-room building into what it is today. The church began in 1902 when a group of ordained ministers had one wish to start a church. They invited anyone to join. Thirty-two people took the invitation and became members.

The original church was a white clapboard building located across the street from the current building in the area that is now the cemetery. Mr. E. C. Dickson sold the land to the congregation for \$10.00 an acre. The first church had two doors instead of one. One door was for women to enter and the other for men. In 1902, men and women sat on opposite sides of the church. There is now one door in the front of the building so men, women, and people of all ages can enter the sanctuary.

The first church pastor was Rev. Thomas Dixon, Sr., whose portrait hangs in the fellowship hall. Rev. Dixon fathered a prominent family—authors, lecturers, and preachers.

In 1940, a new church was built on Circle Drive, on a lot donated by banker Mr. Herman A. Beam, whose parents were charter members of the church. By 1957, Mr. Beam had donated three acres for church use.

In 1940, the colonial revival brick structure was built with three stories and massive columns. In 1948, the basement of the church was completed. In 1949, the church's parsonage was built. In 1966, the vestibule was added and renovations to the steeple were made. In 1975, the church was remodeled and stained glass windows and chandeliers were added. Two old hearse lamps, donated by Stamey Funeral Home, still provide light for Fallston Baptist Church.

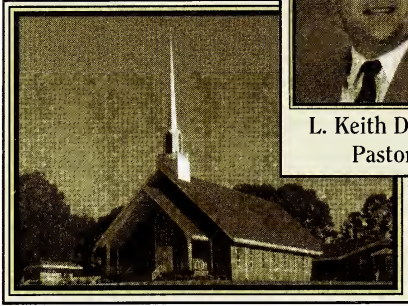
The church now has about 300 members. Under the leadership of Rev. Scott Norton, who has been at the church a little over a year, Fallston Baptist is building up the community and the church by bringing in young families and bringing the community into its doors. A lot of new programs are geared toward families. As Fallston enters this century, it has seen two buildings—one that withstood almost forty years and another that has seen sixty years.

*"O praise the Lord, all ye nations,
praise him all ye people.
For his merciful kindness is great toward us;
and the truth of the Lord endureth forever."*

Psalm 117



Flint Hill Baptist Church



L. Keith Dixon,
Pastor

On August 27, 1909, a concerned group from the community met to discuss the formation of a new church. Representatives from Mt. Sinai, Boiling Springs, Zion, and Shiloh churches met with this group to help organize the new church. A resolution was adopted and the charter members agreed to call themselves Flint Hill Baptist Church.

The first frame church building was erected in 1910 for approximately 105 members, and in late 1915, land was purchased for a cemetery. In 1925, a second frame church building was constructed and then a third church house, of brick-veneer, was built during 1939-1942. The first service was held in August 1941. Later added to the building was a baptistry, restrooms, and additional classrooms. In March 1947, the foundation of the parsonage was laid.

In March 1950, the church voted to start a "Lord's Acre" program. Money, from sold crops or livestock or hourly wages, would be given to the church at a special Thanksgiving service and designated for scholarships for college youth and/or mission projects.

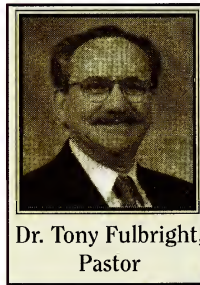
Since the early days, Flint Hill Baptist Church has continued to support missions of every kind. Flint Hill sends a group on a stateside mission trip at least once a year. All who participate return feeling rewarded and enlightened.

Through the years, God has continued to bless Flint Hill Baptist Church and her people. And because of His blessings, in 1998, a Family Life Center was built and dedicated to His glory.

There is a loving spirit present at Flint Hill and the prayer of the church is that anyone who enters not leave without comfort from God or salvation by His grace.

Pastors who have served Flint Hill include: R. Newton Hawkins, Martin Gold, George P. Horn, I.D. Harrill, J.M. Walker, B. Monroe Bridges, G.P. Abernathy, Charles H. Padgett, Floyd Ellis, J.W. Costner, M.A. Conrad, J.A. Brock, C.W. Walker, Edd Calhoun, Joe Belcher, Benny Wood, E.J. Brown, and E.H. Sessom. L. Keith Dixon is the present pastor.

Grover, First Baptist Church



Dr. Tony Fulbright,
Pastor



On November 23, 1878, with sixty-two charter members, State Line Baptist Church was organized in a little town straddling the North and South Carolina line known as Whitaker, South Carolina.

In 1886, the post office was moved into North Carolina and the town was incorporated as Grover. The church changed its name also, to Grover Baptist Church. In 1948, it assumed the name First Baptist, then in 1997, it became First Baptist Church of Grover, Incorporated.

In 1907, the sanctuary on the corner of Cleveland Avenue and Linden Street was built. On May 18, 1969, the groundbreaking of our present sanctuary took place and on May 10, 1970, we walked down the street

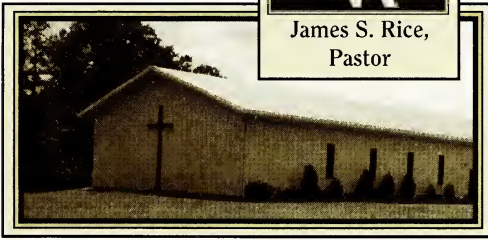
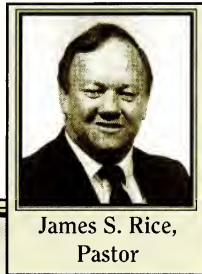


from the old sanctuary into the new. The old sanctuary was demolished leaving the old educational building attached to the new sanctuary.

On April 28, 1991, new stained glass windows were dedicated, depicting the life of Jesus Christ.

At present, our pastor is Dr. Tony Fulbright, who began his ministry with us on October 1, 1997. Over the past 120 years there have been many changes but our Lord's love for His people never changes.

Immanuel Baptist Church



Immanuel Baptist Church had its beginning in the home of Rev. and Mrs. Jim Rice at 1406 Beverly Avenue in Shelby in June 1975. The group continued to meet in this home as well as several other places. The group was invited to use the Lutz-Austell Funeral Home Chapel as a meeting place at no charge.

The first Sunday in July 1975, while meeting at the Chapel, the church organized, voted to call themselves Immanuel Baptist Church, and to call James S. Rice as pastor. Twenty-three people joined and the charter membership was kept open until they had a total of forty-three charter members.

The auditorium at Graham Elementary School on West Warren Street was made available to the group and they met in this facility until June 15, 1980. At this time they moved into their new building on Highway 180 South between Patterson Springs and Earl.

At present, they have a total of 146 members.

Kings Mountain Baptist Church



Kings Mountain Baptist Church situated on the southwest corner of West Mountain Street and South Piedmont Avenue, was organized on December 8, 1958.

Dr. Zeno Wall supplied as pastor until Rev. Marion D. Dubose, of Athens, Georgia, came as the church's first pastor. Kings Mountain Baptist had 221 charter members and in less than a year, the church increased in membership to 259.

On October 12, 1959, a significant action was taken upon the recommendation of the Missions Committee. At that time, the church assumed the responsibility of providing leadership for a Sunday School Class at the Kings Mountain Hospital each Sunday morning. This service has been continued through the years and is still a vital part of the hospital ministry.

In December 1965, Rev. James Wilder was called as pastor. Rev. Wilder was pastor until September 1973. Pastor J.C. Goare was called in March of 1975.

One significant decision in 1977, in regards to world missions, was the church sponsoring, in cooperation with the Foreign Mission Board, Miss Phyllis Thomas, Missionary to Chile.

In 1978, an elevator was installed in memory of Mr. Ted Weir. In 1980, an outside beautification project in memory of Dr. D.F. Hord, was begun.

Church Directory



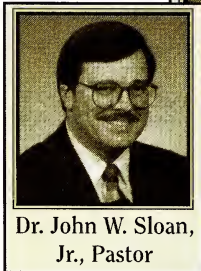
Work was begun in 1981 to renovate the sanctuary and was completed in June. A dedication service was held on September 13, 1981.

Rev. J.C. Goare was pastor of Kings Mountain Baptist Church until September of 1984. Rev. Robert Collins was pastor from September 1985 until December 1992.

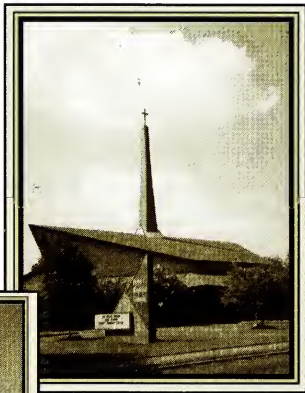
Rev. Olin S. Byrum, III, was called to this pastorate in July 1994 and served until September 2000. On staff are: Mrs. Norma Moose, minister of youth/children; Mr. Jeff Renn, minister of music and pianist; Mrs. Carol Dixon, secretary; and Mr. Bill Blanton, custodian.

The Woman's Missionary Union is very active in the church's mission work. The Keenagers is an organization, organized by Miss Helen Logan, for senior adults. The group offers a variety of activities for this age group.

Kings Mountain, First Baptist Church



**Dr. John W. Sloan,
Jr., Pastor**



First Baptist Church was organized in 1890 by Mrs. Frances Lou Smith Cornwell with the help of Mrs.

John Thomas Kendricks. In the early years of the church, services were held in homes and in the school building. The first church building was erected on a lot donated by Mr. John H. Craig of Gastonia. The building

was completed in 1891. The lot is located on the south corner of Mountain Street and Piedmont Avenue. This first wooden structure served the church until July 1913, when it was torn down to make way for a new brick structure which still stands today.

God blessed First Baptist Church with growth, and by the mid-fifties space was badly needed. Some ten or twelve members purchased a lot on the corner of West King and Sims Streets and made it a gift to the church, provided they relocate and build on the lot within five years. On July 3, 1960, under the leadership of Rev. Bomar Luther Raines, the congregation conducted its first worship service in this new location.

First Baptist Church continued to grow, and on May 6, 1973, a ground breaking was held for a new fellowship building. God continued to bless and again more space was needed. In 1983, plans were formulated to construct a new sanctuary and additional classrooms. In June of 1984, the ground breaking ceremony was held. Approximately sixteen months later on September 28, 1985, the congregation occupied this new facility.

God is blessing, and First Baptist Church continues to grow. On August 10, 1997, the church broke ground for a new Christian Life Center. This new building and the renovation of the old fellowship building will greatly facilitate the congregation in fellowship and educational ministries.

Looking backward as well as forward, we can see the foundation for this new work based on the faithfulness of two faithful ladies who began with a vision and with a growing congregation who has continued the vision down through the years.

Ministerial staff members are: Dr. John W. Sloan, Jr., pastor; Rev. Morris Jordan, minister of music; Rev. Shane Doty, minister of education; and Rev. Jeff Johnson, minister of youth.

Current membership is 1265.



Kings Mountain, Second Baptist Church



Second Baptist Church had its beginning from a "Community Sunday School" in the Cora Mill village in northeast Kings Mountain. This Sunday School was constituted into a Missionary Baptist Church on June 13, 1915, with the assistance of a Presbytery appointed and guided by First Baptist Church of Kings Mountain. Twenty-seven people became charter members. The church was constituted under the name: "Eastside Baptist Church."

The first meeting place for the congregation was a remodeled, one room school building located near Third Street.

Having received a gift of land on Linwood Road from Dr. O.G. Falls, the congregation erected a spacious auditorium and educational building which served the needs of the people from 1922 until 1953.

In the process of moving to the new site, the name of the church was changed to Second Baptist Church.

As God prospered the evangelistic efforts of the congregation and their numbers increased, a much larger building was raised directly across the street on Linwood Road. In 1953, the congregation dedicated this larger building to the service of the community and to the glory of God. In 1965, a fellowship building was completed and an office complex has been added adjacent to the fellowship building.

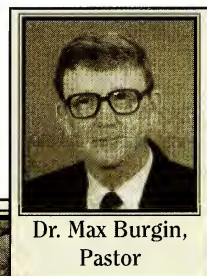
The church has been ably served by fourteen pastors in its history: Rev. L. A. Bangle, Rev. John Hicks, Rev. J. Wesley Davis, Dr. H. V. Tanner, Rev. W. N. Cooke, Rev. Robert L. Chaney, Rev. C. C. Parker, Rev. B. F. Austin, Rev. Howard Cook, Rev. Albert Hastings, Rev. Victor Trivette, Rev. George Julian, Rev. Eugene W. Land, and Rev. Michael R. Dixon.

Over the years of its history, thousands of individuals have made the church a significant part of their spiritual pilgrimage. Several of these have been called into Christian ministry as a vocation and many now serve other congregations in God's earthly Kingdom.

The present congregation holds dear all those men and women of the past who have given of themselves to the Kingdom's work in our city.

Standing on the strong foundation left by those who have come before us, our congregation looks to the future with joyful anticipation as we acknowledge what God is doing in our midst.

Lattimore Baptist Church



Dr. Max Burgin,
Pastor



A small number of Baptist brethren met in the old school building October 3, 1891, for the purpose of establishing a Baptist Church in Lattimore. They decided to build immediately.

Land for the building site was donated as follows: J.H. Beam and Johnny H. Jones, one acre each, and Audley M. Lattimore, two acres.



The Reverend Abraham C. Irvin was elected pastor for the calendar year of 1892 on October 24, 1891. Thus Lattimore Baptist Church was officially launched, even though it was not formally organized or built. Elder Thomas Dixon preached the organizational sermon December 4, 1891. Representatives from Beaver Dam, Double Springs, Sandy Plains, and Sandy Run churches attended.

The first house of worship was dedicated on Friday before the first Saturday in August of 1892 with Thomas Dixon again bringing the message. The church was admitted to the Kings Mountain Baptist Association at the fall session in 1892. The first Sunday in May, 1991, the church celebrated its one-hundredth year.

In its one-hundred-nine year history, the church has had seventeen pastors. During this time, the financial program has shown strong growth, as illustrated by the buildings. The original building was destroyed by fire in 1914. It was replaced in 1915 by another wooden building. This wood structure was torn down in 1949 to make way for the present brick structure, completed in 1950. Several years later, a south wing was added. Land donated by Daisy DeBerry, Plato Crowder, and the Beam family respectively made the following additions possible: a modern parsonage, cemetery expansion, and an up-to-date, recreation area-consisting of a ball field, a large picnic shelter, concession stand, barbecue pit, and two tennis courts.

However, the true value of a church is its people. Part-time youth workers have greatly enhanced the strength and value of our youth program. In 1992, Dr. Max Burgin, a retired Army chaplain, became the church's seventeenth pastor. He has continued to kindle the spirit of God within the little church in the grove which has grown from a handful of worshippers to approximately 150 active members. They still strive for the same goals as those forty-eight charter members—the will of God for their lives and for that of Lattimore Baptist Church.

Lawndale Baptist Church



Paul Williams,
Pastor

Lawndale Baptist Church was called into being on July 23, 1899, when a group of forty men and women from New Bethel Baptist Church met with Rev. G. M. Webb, Rev. C. S. Cashwell, Carme Elam, and T. J. Ramsaur for the purpose of organizing. These forty charter members began our fellowship in a mill chapel that was also being used by the Methodists as their church building, and it later became known as the Union Church. On July 30, 1899, our first constitution was adopted. Rev. C. S. Cashwell accepted the call to serve as our first pastor. With a total membership of fifty-two, on September 10, 1899, we decided to apply for membership to the Kings Mountain Baptist Association.

At the time we called our second pastor, Rev. J. V. Devinney, on October 16, 1900, we were meeting monthly on Saturday nights; but on February 23, 1901, monthly Sunday night services replaced the Saturday night services. Then in 1905, Rev. Devinney began morning and night services on the second Sunday each month, and sometimes a fourth Sunday night service.

Following Rev. Devinney's resignation we called Rev. C. W. Payseur, who served as pastor until September 22, 1912. Rev. J. W. Suttle was then called as pastor. He served several other rural churches as well as Lawndale Baptist during his thirty-six years with us. He resigned September 25, 1948.



Rev. C. O. Greene was our next pastor. He accepted the call to Lawndale Baptist Church on October 25, 1948; he also came as pastor for New Bethel and Double Shoals Baptist churches since one pastor still served several churches at this time.

Our beautiful church was completed and the first service held in our new sanctuary was the baccalaureate service for the graduating class of Piedmont High School on May 23, 1953. And on that same night we held our first regular worship service in the new facility.

On February 10, 1957, the church voted to purchase a parsonage. The Lennie Brittain home on the Lawndale-Fallston highway was bought with Mr. Brittain himself making the church's payments for the first four years. By November 11, 1956, Rev. Greene was sure that Lawndale Baptist was ready to go to a full-time program and recommended that we do so.

Rev. T. W. Estes came to serve us as our first full-time pastor on June 10, 1957. Under his capable leadership we retired the church debt in August of 1957. Then on November 24, 1957, a dedication service was held and the cornerstone was laid.

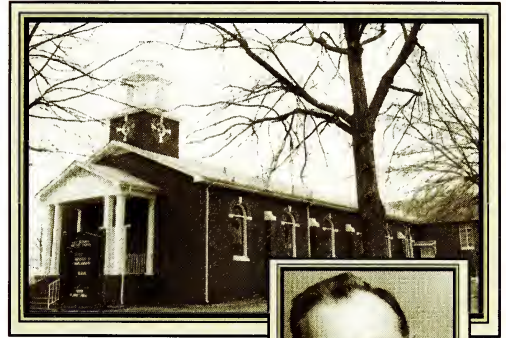
Our present pastor, Rev. Paul Williams, began January, 1991. Under his leadership we have re-worked and increased the size of our parking lot, installed new carpet, and presently we are working toward air conditioning our fellowship hall. Rev. Williams continues to lead us into the 21st century.

From our beginning in 1899 until 1999—one hundred years later—we humbly acknowledge the light we give to be the reflection of His light. We are grateful for our heritage and for the place in His kingdom He has given

"And they were continually in the temple, praising and blessing God."

John 7:14

Lily Memorial Baptist Church



Lily Memorial Baptist Church was organized August 14, 1955, with sixty-one members.

The following Sunday, August 21, 1955, Reverend D. W. Digh, who started the church as a mission in the home of Mr. Gary Whisnant, was called as part-time pastor. He accepted the call August 28, 1955. On October 6, 1957, Reverend Digh was called as full-time pastor, with a salary of \$85.00 per week.

The name of the church was changed from Lily Baptist Church to Lily Memorial Baptist Church October 20, 1963, in memory of Mrs. Lily Schenck.

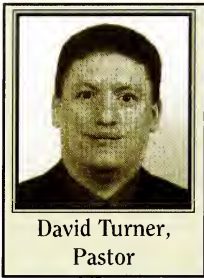
The present church auditorium, social hall, and educational plant were constructed during the pastorate of Reverend D. W. Digh — the social hall in 1964 and the educational building in 1964.

Reverend Marion Adams served as pastor from 1970 to 1987. The present pastor, Dr. Ernest W. Arnold, was called the first Sunday of April, 1987.

The church acquired 7.5 acres of land adjacent to the church property November, 1994. The church bought the house and lot at 1305 S. DeKalb Street January 14, 1998.

From its inception Lily has been a cooperating Southern Baptist Church.

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Macedonia Baptist Church



On October 31, 1920, Rev. J. J. Hicks, pastor of East Kings Mountain Baptist Church, saw a need at the Parkdale Mill and its surrounding community. Macedonia Baptist Church was organized and the doors were opened. On that day, thirteen members presented themselves. The church's first deacons, four in number, were elected and ordained before the meeting adjourned. Within eight years the church had grown and its fellowship answered the need for more space. A new building was erected in 1928.

Twenty-eight years later, in 1956, the church once again arose to meet the needs of a growing fellowship and erected the third building to serve as a worship center for the members of Macedonia. Since then a parsonage, ball field with pressbox and concession stand, and a Family Life Center have been built. The congregation has just completed a renovation of its sanctuary.

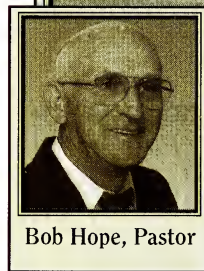
Macedonia has continued its diligent work for the Lord with our number one focus being personal evangelism. We love people and want to reach everyone for Christ.

Former leaders of our flock: J. J. Hicks, D. C. Wylie, W.T. Dostor, A. G. Melton, J. V. Fredrick, C. B. Bobbitt, R. L. Hardin, T.A. Lineberger, Wayne Ashe, L. D. Scruggs, Tom Patterson, Jessie Bailey, David Philbeck, and David Turner, present pastor. The present membership is 538.



Midview Baptist Church

This church is the evidence of the power of God being manifested in the lives of His people.



Around late 1948, Mr. Charlie Conner began a work beside the Bumgardner's. The present sanctuary was built by the people in 1949-1950. Mr.

Lee Howell and the late Annie Boheler were two of the charter members.

In the former years Midview had acquired two acres of land, which was later sold to build Sunday School rooms and a basement. A church house was built in 1953. This was later sold. Midview acquired the property again and it is our present fellowship house.

Former pastors include Rev's. Jim Painter, George Leigh, James Williams, Bill Jones, John Frazier, Charles Pearson, Odus Hayes, R.C. Franks, John Frazier, and Fred Wells.

Rev. Wells served as interim pastor from May 25, 1975, to June 22, 1975, when the church voted 100% to call him as pastor. Rev. Wells passed away April 28, 1986.

Martha Sanders gave a donation in 1977 as a memorial to her late husband Howard, and her late friend Oveda Green. She asked this to go toward building a baptism pool in the church. Enough donations came in to build this and add two rooms on front, build a porch and ramp, add a new steeple, carpet, paint inside and outside the church, and paint

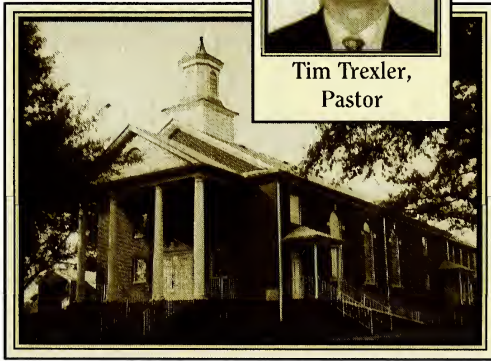


outside the fellowship house. A dedication for this work was held May 18, 1980.

June 18, 1978, Frances Green gave a donation as a memorial in memory of her late husband, Bud Green, to help fulfill a life dream to see a recreational area for our church. This made possible the purchase of 23.47 acres adjoining church property. This with many other donations helped to make this purchase April 1983. July 28, 1985, this recreational area and facilities were dedicated to the service and glory of God.

The present minister is Rev. Bob Hope, who began May 1992. Current membership is 391.

Mount Sinai Baptist Church



Mount Sinai Baptist Church was organized May 20, 1848, as an arm of Buffalo Baptist Church. The first pastor was L. H. McSwain. There were thirty charter members. The church has had twenty-six pastors.

The first land was given (2.4 acres) by Frances Young. From that time until now land has been given by Nell and McHoyt Fraser, Mr. & Mrs. C. S. Bridges, and Mrs. L.Y. Putnam, and Mr. & Mrs. James Putnam. At this time the church grounds consist of 14.5 acres.

Mount Sinai has been a member of the following associations: Broad River; Kings Mountain; The Constitutional Kings Mountain Association; and from

1866 until now, the Kings Mountain Baptist Association. Mount Sinai is older than the Kings Mountain Baptist Association and is the eighth oldest church in the Association. The first Sunday School was organized in 1882.

Members from this church assisted in the organization of the following churches: Mt. Paran, Beaver Dam, and Flint Hill.

The first building was of logs (a school house), located 100 feet due west of the present location. The second, a frame structure of one room, was built in 1870. In 1928, it was remodeled to a brick structure with Sunday School rooms and a seating capacity of 400. This was used until 1954. In 1954, a new sanctuary was erected, and the original structure was used for classrooms and as a fellowship hall until May 1973, when it was destroyed by fire. In 1964, a parsonage was built and in 1973, a church annex was added.

In 1989, another building program was started to create a ball field, a three story addition including Sunday School classrooms, a kitchen, and a choir room. A multi-purpose Family Life Center was added. The program lasted for five years. Men, women, and young people of the church worked on their days off donating time, labor, abilities, and money. It was completed in 1995.

From 1882 to 1990, eight men and one woman have been sent out in full-time Christian service. They are: P. S. Mullino (1882), J. J. Moore (1893), R. H. Weaver (1924), Ector Hamrick (1955), Pat Eskew (1975), Richard Long (1980), Darrell Revels (1983), Chris Wray (1985), and Gene Lancaster (1990).

The following men have served as pastor: L. H. McSwain, Bryant Bonner, William McSwain, J. J. Jones, Drewery Scruggs, Thomas Mullinax, P. R. Elam, R. N. Hawkins, E. J. Bridges, J. M. Goode, B. M. Bridges, W. G. Moore, J. C. Gillespie, Rush Padgett, J. L. Jenkins, Lawrence Roberts, C. B. Bobbitt, L. M. Canipe, C. C. Crow, J. R. Cantrell, A. C. Hughes, H. H. Ruppe, J. K.



Johnson, Robert Low, Broadus Heatherly, Ronnie Check, and Tim Trexler, present pastor.

For 150 years this church has extended the love of the Lord to many people—those who were hungry, grief stricken, lonely, unsaved, in prison, and afraid. Only eternity will reveal the true worth of this instrument of our Lord and Savior, Jesus Christ.

Mulls Memorial Baptist Church



Ervin Price,
Pastor

On the Sunday of June 16, 1929, the Wallace Grove Baptist Church burned. A group of Christians still wanted a place of worship and proposed to continue the church in another location. A group wanted to rebuild the church at the same location, so on June 8, 1930, Wallace Grove Baptist Church was rebuilt.

The first gathering of the group that was to become Mulls Chapel Baptist Church took place in the home of Mr. Benson Queen and his wife Sarah. In the summer of 1929, they began getting ready to organize a new church. The first plot of land, located on Highway 18 north, was donated to them by Mr. O. M. Mull on October 22, 1919. The new church was chartered with seventy-one original members.

The first building was a frame structure about 40 by 60 feet with a small portico.

The church was named after the donor of the land, Mr. O. M. Mull. Mull's Chapel Baptist Church was the name chosen.

The Kings Mountain Association recognized and accepted them readily. The Reverend R. R. Cook had the honor of being called as the first pastor of the church. His ministry was fruitful and the church grew. In 1949, the church was completely remodeled. In 1951 the church held their first Vacation Bible School; also in 1951, they began having mid-week prayer services.

On May 10, 1953, the Mulls Bible Class of the First Baptist Church presented Mull's Chapel Church with a \$1,100.00 donation to be used in building a parsonage. Mr. O. M. Mull gave a piece of land in front of the church as a building site for the parsonage. In 1953, Mr. and Mrs. W.W. Bowen presented the church with a gift of timber to add to the parsonage fund. They also gave a 35-foot strip of land down the side of the road in back for a cemetery lot. By this time the Sunday School enrollment was 130 and the church voted to go full-time. The parsonage was built in 1954.

In November 1962, Mr. O. M. Mull died and the church voted to change the name of the church to honor Mr. Mull. From that time the church was known as Mulls Memorial Baptist Church, memorializing Mr. Mull.

A new educational plant was completed in 1967. In 1969, the inside of the church was remodeled and enlarged. In 1970, the parking lot was enlarged. More property was purchased from Mr. W. W. Bowen in the back of the church for future growth. In 1971, attention focused on the need for a new auditorium. On Sunday, October, 7, 1973, the congregation worshiped in the new auditorium. In 1986, a new fellowship building was built.

Former pastors include: Rev. R. R. Cook, Rev. L. E. Snipes, Rev. E. L. McDaniels, Rev. H. G. McElroy, Rev. Hoyle Alexander, Rev. Coleman Watkins, Rev. David Wesson, Rev. Lanny Elmore, Rev. John T. Edwards, Rev. Wade Dellinger, and Rev. Billy



Dickerson. Rev. Ervin Price, the present pastor, has served since January 1990. God continues to use the people at Mulls as servants to a great community.

New Bethel Baptist Church



Ronell Owensby,
Pastor

New
Bethel Baptist
Church was

organized in July 1848, as a result of the ministerial labors of Elders Thomas Dixon, Joseph Suttle, Drury Dobbins, and others. Organizing members from Zion, Capernaum, Zoar, and Double Springs Baptist churches met with the Baptist brethren and sisters of the community and formed them into a church body. They adopted the name with a constituent membership of twenty-five.

Soon after the organization of the church it joined the Broad River Association and was a member until 1851. She then united with a number of other churches throughout the area in forming the Kings Mountain Baptist Association of which she is still a member.

A budget, which is perhaps the first formal budget, was adopted in 1947.

On July 12, 1851, Francis Lattimore deeded to the church 4.5 acres of land between Lawndale and Fallston for church use. Five buildings have been erected on this site where the present church building stands. Mrs. Lula Mae Falls Borders gave the church a 0.25 acres tract in July 1953 and another 2.5 acres tract in April 1958, both adjoining the original church property. In 1965, 1.5 acres were acquired from Plato

Swink. The Swink property was converted into the present parking lot as part of a general relandscaping project in 1970.

In November 1962, J. Hoyte Cline, Sr., gave a lot east of Lawndale for a pastorium which was constructed in 1963.

New Bethel has sent out eight members to the ministry. Since its founding New Bethel has had twenty pastors in her 152 years.

The Sunday School at New Bethel made great strides and achieved the Standard of Excellence which it maintained continuously for forty-one years.

An endowment to New Bethel continues to bless many of those pursuing higher education. Following the death of J. Matt London, his farm was held in trust by the deacons of New Bethel until the death of his wife, Elizabeth. At the time of her death, all income from the property was to be administered for the purpose of educating Cleveland County boys and girls. Preference was to be given to the needs of those preparing themselves for Christian ministries. The fund has also been used to endow Gardner-Webb University on several occasions.

The church extended a call to Rev. Ronell Owensby as interim pastor in 2000 and then in October of the same year called him as full-time pastor. Currently the church membership is 220.

*"Study to show thyself
approved unto God, a
workman that needeth not be
ashamed, rightly dividing the
word of the Truth."*

2 Timothy 2:15

Church Directory



New Buffalo Baptist Church



In the spring of 1937, John V. Martin organized cottage prayer meetings in the New Buffalo community in the southern part of Cleveland County. Martin led the services until the fall of 1941 when people elected B.L. Queen as leader. Under his leadership the attendance grew and the people realized they needed a meeting place.

During the last of August and first of September, they held a revival service. Rev. N. S. Hardin held the revival and the records indicated there were six souls saved and others rededicated their lives to the Lord's work.

A meeting was held at the home of Mr. and Mrs. W. L. Smith and New Buffalo Church was organized. A group met at the home of Mr. and Mrs. June Bowen and organized a Sunday School.

The new church house was ready for use. The Rev. W. A. Elam brought the first message in the new church. The church was dedicated February 18, 1943, with Dr. Zeno Wall as speaker. J. Rector Robbins led the music and the Rev. W. A. Elam from Dover Church led the prayer of dedication.

The church held Open House for their current sanctuary and renovations of other facilities on Saturday, August 22, 1998.



Tim Hardin, Pastor

Eleven pastors have served at New Buffalo Baptist Church. The current pastor is Rev. Tim Hardin. At the present time the church has fifty-six members.

New Camp Creek Baptist Church



Harold Hutchins,
Pastor



New Camp Creek Baptist Church, 863 New Camp Creek Church Road, was first formed as a "brush arbor" church in 1936. This is where the area had been cultivated and formed to make a roof. No sides were present and seating was whatever each individual brought. At that time it was not yet known as New Camp Creek Baptist Church. After several months the Spain family, members of the "arbor church," built a one-room sawdust floor building across the street from the present church site. This was referred to as "The Tabernacle."

Rev. Roy Walker became the first pastor, and during his ministry the church became known as New Camp Creek Baptist Church. During Rev. Walker's ministry land was acquired across the dirt road to build a church. This was accomplished in 1943. During the years many changes and renovations have been made to the church. Currently a front portion is being added to the existing building.

Rev. Jim Painter (1962-1969) was instrumental in the process to build a new sanctuary, steeple, and bathrooms in the present building. Rev. Hennan

Church Directory



Pennington (1969-1970) placed padded pews, new windows, and carpet to the cement floors. Rev. Howard Sain led the church while three new Sunday School rooms were added to the church and the parking lot was paved. While Rev. Oscar Hullander (1976-1978 and 1979-1980) was pastor, the fellowship hall was built. The present pastor is Rev. Harold Hutchins.



**M. David Gordon,
Pastor**

New Hope Baptist Church



New Hope Baptist Church was

formally organized in August 1874. The records show that Earl School asked Rev. Thomas Dixon and the elders of Buffalo Church in South Carolina to help with the organization. This came after a week's brush arbor revival conducted by Rev. Dixon on the ground now occupied by the present church building. There were fifty converts from this revival and others from nearby churches brought their letters making a total of 161 charter members.

Rev. Thomas Dixon, then pastor of Buffalo Baptist Church, five miles to the south in South Carolina, with several laymen, helped to organize and start the new church. The name New Hope was chosen because it represented the feelings of the band of new converts.

Able Earl gave five acres of land and J. W. Gibbons also gave land including a spring of water on the ground for the new church. Since that time New Hope has built three church buildings. The present church building has been occupied since August 1954. New Hope bought the Earl School property in 1968. The church has had twenty-nine pastors during its 125 years of ministry.

During the history of New Hope seven people have been ordained into the ministry. Evans Crawford and Lawrence McSwain were ordained during the 1920s. Joe Bridges in 1950, Michael Sepaugh in 1967, George Griffin in 1995, Crystal Champion in 1997, and David Costner in 1998.

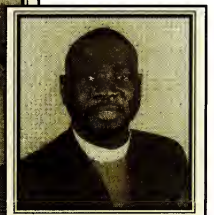
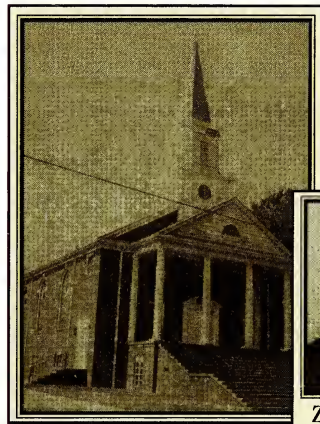
New Hope called its first full-time pastor in 1950 and built a parsonage that same year. In 1958, the church called their first paid part-time music director and in the 1960s a part-time secretary became a member of the staff. In 1987, the church took another large step and called a full-time music, youth and children's director. We also presently employ a custodian, organist, pianist, and an accountant.

Currently, New Hope has a membership of 349. M. David Gordon is the pastor.

In August 1999, New Hope Church celebrated 125 years of service for our Lord and Savior. During this celebration the church had a brush arbor service that refreshed the memories of the church's beginning.

New Hope held a groundbreaking service for their new building—The Hope Center—on Sunday, September 24, 2000.

New Jerusalem Baptist Church



**Xavier H. Terrill,
Sr., Pastor**

New Jerusalem Full

Gospel Baptist Church (formerly New Jerusalem Evangelistic Center) was organized in December of 1981, under the leadership of Bishop Xavier H. Terrill,



Sr., who still serves as pastor. Services were held at the Old Holly Oak Park Center until 1984.

As the church continued to grow, God made provisions and the church was relocated to 304 N. Washington Street in Shelby where it continued to blossom. Also in 1984, the ministry ventured into radio and in 1986 began the New Jerusalem Outreach Telecast. As a result of God's hand being upon the choir and the exposure that it had received through ministry, the New Jerusalem Voices recorded their first release in 1987.

Due to continued growth and need for expansion, once again the ministry relocated in 1989 to its present home, 701 Gardner Street, which was previously Calvary Baptist Church.

In 1990, the church's name was changed to its present name and the Lord also began dealing with Bishop Terrill about unity in the body of Christ at large and tearing down racial barriers which resulted in New Jerusalem becoming a member of the Kings Mountain Baptist Association.

Work began last fall to implement an outreach program that would cater to children throughout the city, but especially to the ones in the west Shelby community. In January of 2001, the ministry began the "Teach Me How After School Tutorial Program."

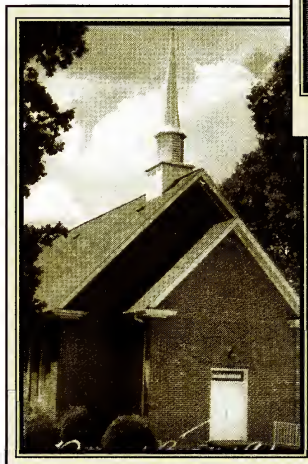
*"Likewise the Spirit also helpeth
our infirmities; for we know not
what we should pray for as we
ought; but the Spirit itself maketh
intercessions for us with groanings
which cannot be uttered."*

Romans 8:26

New Prospect Baptist Church



Tim Tapp, Pastor



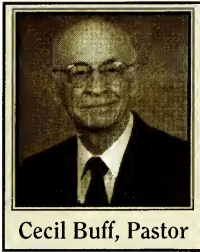
Set on a hill in the midst of one hundred year old oaks, New Prospect Baptist Church is one of the oldest churches in the

region. For approximately two hundred years the church has opened its doors for worship on a regular basis. Today, the church remains very traditional, yet progressive as it continues to seek and serve the kingdom of God.

The church was founded in 1801 by John Teeter Beam (1732-1807), who had immigrated to America from Hamburg, Germany, in 1767 with his wife and children. In 1801, he built a small house of worship near the site of the present church. Although Lutheran, the church was open to all denominations and by 1820 had become predominately Baptist. In that year the church was admitted to the Broad River Baptist Association.

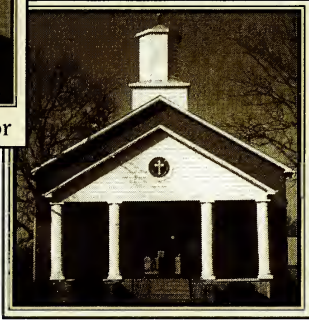
On October 6, 1854, with Rev. Thomas Dixon, Sr., as pastor the church was constituted as "New Prospect Baptist Church," and was admitted to the Kings Mountain Baptist Association. Although the church took dismissal from the Association in 1863, it rejoined the Association in 1871, and has since remained a loyal member.

The current pastor, Rev. Tim Tapp, began December 24, 2000.



Cecil Buff, Pastor

Norman's Grove Baptist Church



Norman's Grove Baptist Church was organized in 1910 at a brush arbor where the church is presently located in Belwood. The brush arbor meeting was conducted by Rev. Frank Newton, who became the first pastor of the church.

The land where the church was built was given by D. M. and J. M. Norman. The church members donated the lumber and labor to build a one-room frame building with curtains separating the classes. The first deacons were J. M. Norman, C. P. Wellmon, and Robert Norman.

In 1940, the first church was replaced by a beautiful brick building, with memorial windows in the sanctuary. Sunday School classrooms were located on the first and second floor and in the basement. A kitchen and dining area was a part of the basement area.

Major improvements to Norman's Grove include: addition of the steeple in 1961, purchase of extra land in 1968 and 1996, completion of basement in 1977, paving of parking lot in 1978, installation of baptistry in 1979, replacement of sanctuary lights in 1984, air-conditioning of building in 1986, construction of fellowship hall in 1992, purchase of new piano in 1993, and purchase of new organ in 1999.

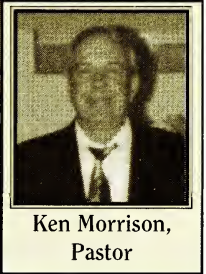
The pastors who have served the church have been Frank Newton, Jr.; Crowell Blanton; J. M. Deveney; Martin Gold; B. P. Parks; John A. Hallman; Cline Borders; C.O. Greene; Paul Gray; Max L. Turner, Jr.; and Cecil Buff.

Norman's Grove Baptist Church has a growing membership. Our membership has grown out of a rich spiritual heritage. It is our mission to grow more in the stature of our Lord Jesus Christ. Just as Jesus cared for and ministered to the whole person and to all people of all walks of life, our church seeks to do likewise.

North Lafayette Street Baptist Church



North Lafayette Street Baptist Church was organized in August 1995 and met in Woodman Hall in South Shelby.



**Ken Morrison,
Pastor**

They purchased five acres of land located at 1700 North Lafayette Street and moved into their present location November 15, 1996.

God has led North Lafayette Church into two ongoing ministries. An organized Bible school was begun in 1998. Classes are held on Monday nights from 6:00-10:00 p.m. to train pastors, church workers, and lay people in God's Word. Also, the church ministers to the mentally ill, group homes, etc. inside and outside the church.

They have started a cemetery and plan to build a fellowship hall in the near future.



Northside Baptist Church



Seeking God's will and guidance, twenty-three concerned Christians met at Lail's Upholstery Shop on Saturday, February 15, 1975. Their purpose was to discuss the possibility of establishing a Baptist Church in the northern end of Shelby. It was agreed that there was a real need for a place to worship and gather in the community to better win the lost in that area to God's Kingdom. At their second meeting a week later, the group unanimously agreed to start Northside Baptist Mission, which would meet on Sunday mornings at the upholstery shop.

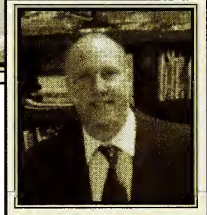
On March 9, 1975, the mission rented the old Naval Reserve building on Highway 18 north. The group remodeled the open building to accommodate the needs of the mission and it became the mission's home for the next five years.

On April 9, 1975, the mission voted to come under the watchcare of First Baptist Church of Shelby.

The mission used speakers from Gardner-Webb College until June 5, 1975. On that date, Mr. Allen Lee Davis, a ministerial student at the college, was called to serve as interim pastor.

On September 21, 1975, the mission voted to purchase a 5.5 acre tract of land at the corner of Scenic Drive and Highway 18 north.

On October 2, 1975, the mission voted to become a church. On October 22, the Kings



Neal Efird, Pastor

Mountain Baptist Association voted to receive Northside as a recognized member under the watchcare of the Association for one year. At the end of that year it became a full-fledged church and member of the Association.

The church called Rev. Jessie Yarborough on November 28, 1976, to serve as its first full-time pastor. Rev. Stanley Webb was called on August 27, 1978, to serve as pastor. Under Rev. Webb's leadership, the church grew and became a very important part of the entire northern end of Shelby and Cleveland County.

In the summer of 1979, Northside Baptist Church built its first building on the 5.5 acre tract purchased in 1975. This building includes Sunday School classrooms and a worship area.

On August 7, 1988, the church voted to build additional Sunday School space and a fellowship area. The new addition was completed in the spring of 1989.

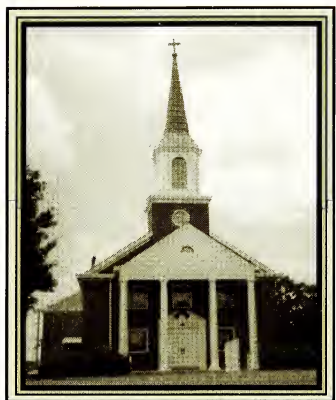
The church continues to grow and hopes to build a larger sanctuary in the near future. It is prayerfully seeking God's guidance in its ministry and service to the community.

In the fall of 1997, Northside started an expansion of their first building. They enlarged the sanctuary and choir space, as well as, enlarged the opposite end of the building to be used as a nursery suite. The church expansion was completed at the end of May 1998.

Rev. Neal Efird was called as pastor February 1999.

*"God is Spirit; and they that
worship him must worship him
in spirit and in truth."*

John 4:24



Oak Grove Baptist Church

Oak Grove Baptist Church was organized in September 1897. Prior organization services were held in the Putnam School House, which was located approximately 300 yards southeast of the present church building. Services were also held under an old fashioned "brush arbor" near the school house. There were thirty charter members.

Thomas Lovelace, Sr., is said to have donated the original site consisting of about two acres of land. This land is our current cemetery. On September 13, 1938, the church voted to buy the Oak Grove School House and grounds of approximately two acres. This land and building became available when the Oak Grove School consolidated with the Bethware School. In 1957, the church voted to purchase 6.7 acres of land adjacent to the cemetery. On December 17, 1974, Mr. Crawford Lovelace deeded three-tenths of an acre of land to the church. The church purchased 13.9 acres of land on April 4, 1976.

The first church building was completed during the winter months after the church was organized in 1897. It was a one-room frame structure. It stood on the opposite side of the highway on the grounds now being used for our cemetery space. In January 1924, a second church building was begun and completed in August of the same year. It was a white frame structure. The educational building was begun in April 1948, and completed with the first service being held in the basement on March 20, 1949. In 1951, the "Lord's Acre Plan" was begun with proceeds from the

sale of the second church building. The current sanctuary groundbreaking was held on April 5, 1953, and the first service was held in the sanctuary on October 4, 1953. The church voted to build a fellowship building on April 14, 1965. It was dedicated on October 27, 1968.

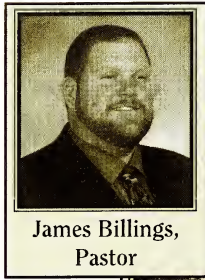
Pastors of the church have been: Rev. James Crowell Blanton, Rev. R. Newton Hawkins, Rev. B. Monroe Bridges, Rev. W. M. Gold, Rev. J. R. Miller, Rev. A. C. Irvin, Rev. C. J. Black, Rev. W. Luther Hawkins, Rev. L. M. Canipe, Rev. C. C. Crow, Rev. T. W. Folgeman, Rev. Hoyle B. Alexander, Rev. James E. Holder, Rev. Russell L. Hinton, Rev. Michael Goudelock, Rev. Bruce Hancock, and Rev. Ron A. Caulder, present pastor.

Church members who have been ordained to the ministry have been: Rev. William Arnold Bell, Dr. Ector Lee Hamrick, Rev. Richard Spencer, Rev. Donald Keith Horn, Dr. Eddie Grigg, Rev. Carroll Brackett, and Rev. Jimmy Black.

On September 28, 1997, the church celebrated its 100th anniversary. Mr. Thomas Hinton, Rev. Bruce Hancock, and Rev. Ron Caulder gave the morning message. The cornerstone was opened, and a barbecue luncheon was served. The articles from the cornerstone are on display in the historical room. New articles were placed in the cornerstone.

*"Seek thy heart with
diligence, for out of it
are the issues of life."*

Proverbs 4:23



James Billings,
Pastor

Oak View Baptist Church



In July 1938, a small brush arbor was built under a large oak tree on Highway 161. Rev. L. B. Turner and Rev. Carl Weaver scheduled a revival. A desire was born in the hearts of the people to organize a church.

A council formed of eight Baptist churches: Macedonia; Bethlehem; Second Baptist, Kings Mountain; Mountain View; Crowders Mountain; Avondale Baptist, Spindale; and Camp Creek Baptist, Rutherfordton. They met and voted to organize a new Baptist church.

The name "Oak View" was suggested and approved. Rev. L. B. Turner was the first pastor. By the end of the year membership had grown to 31. A small plank building with a dirt floor was constructed. Boards were used to sit on for pews and sawdust was scattered on the ground.

Rev. E. O. Gore was called as the second pastor. He came May 27, 1939. For many months he preached without a salary. In July 1939, Mr. John Plonk sold land to build the first church for the sum of \$1.00 with the stipulation that if the church failed the land would go back to Mr. Plonk. The first service was held in the new church Christmas Day 1939.

In September 1950, Rev. Earl Oxford became pastor. On July 3, 1955, the church voted to build a baptistry and more Sunday School rooms to the back of the church. After much work and prayer by the pastor

and church the work was completed and Rev. Oxford was able to preach in the renovated pulpit.

On February 6, 1972, the church discussed building a new church and selected a committee to work on this project. In 1973, the church voted to buy 1.10 acres of land from Mrs. John Spearman. On March 18, 1973, Mrs. John Spearman donated the lot for the new church in memory of Mr. John Spearman. Sunday, March 3, 1974, after the morning service, the groundbreaking service was held for the sanctuary and educational building.

November 17, 1974, the first service was held in the new church and on December 1, 1974, a dedication service was held. August 14, 1983, the church debt was retired.

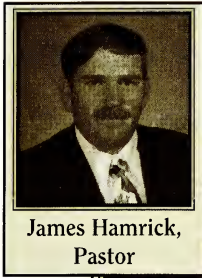
August 25, 1985, the church voted to build a new fellowship hall. On March 16, 1986, a dedication service was held in our new fellowship hall. On August 9, 1992, homecoming Sunday, the note was burned in retirement of our fellowship hall debt.

April 21, 1996, deacons presented a motion to the church to resurface the parking lot, cover the large windows in the sanctuary, cover the church with vinyl siding, and replace windows in the educational building.

Former pastors include: Rev. L. B. Turner, Rev. E. O. Gore, Rev. Earl Oxford, Rev. Robbie Moore, and Rev. Ralph Sparrow. The present pastor, Rev. James "Jamie" Billings, began in September 2000.

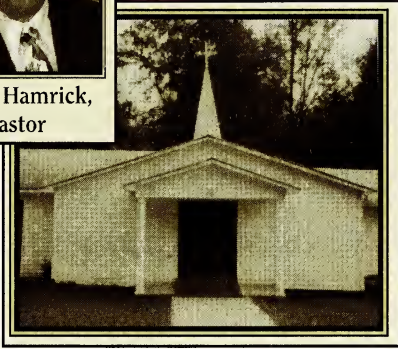
*"Take my yoke upon you, and
learn of me, for I am meek and
lowly of heart; and ye shall find
rest unto your soul."*

Matthew 11:29



James Hamrick,
Pastor

Pathway Baptist Church



On the first Sunday of March 1978, under the leadership of God and Rev. James Hamrick, a group of people met in a garage building at 3100 Parkdale Circle, Kings Mountain.

These people organized a mission which they chose and voted to call Pathway Baptist. They met and worshiped God under the watchcare of Kings Mountain Baptist Association for four years, until they were able to become a member of the Association.

In 1983, Pathway voted to begin a building program, still on Parkdale Circle, on some land the church had purchased.

The present assembly building was finished and they had their first service there in 1984. This was a joyous day.

The pastor has constantly continued his schooling and strives to know more about God's Word and His will. He received his Doctorate Degree in 1993 from Emmanuel Baptist University.

A fellowship hall was completed in 1993. Currently, they are beginning work on new classrooms. A new van was purchased this year.

Six men have been ordained from Pathway. They now have four more men called into the ministry, with two of them already ordained.

Patterson Grove Baptist Church



Approximately two miles northwest of Kings Mountain, Patterson Grove Baptist Church was formally organized on November 15, 1884, having previously met in a brush arbor and in the Sandy Plains School building. Because there was another church by the name of Sandy Plains and because Patterson families deeded 4.167 acres of their property on which to build a church, the name of Patterson Grove was selected. The church was organized with seventy-two members: sixty-two from Bethlehem, six from Capernaum, and four from Pleasant Hill.

The building erected the following year was one story, oblong, wood framed, and painted white. In 1924, this original building was jacked up and Sunday School classrooms were built underneath. A little remodeling was done to the second story and then it was brick veneered, making it usable until 1966. A new educational building was erected in 1955-56 and ten years later a sanctuary was added. This is the facility we now occupy. Plans are in the making for a family life center to be erected west of the church building.

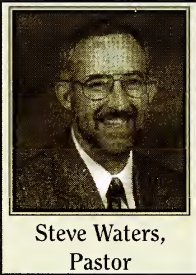
Since 1976, Patterson Grove has financially supported a foreign missionary family. The first family was in the Dominican Republic, and the second family is currently serving in Fortaleza, Brazil.

Church Directory



Pastors who have served over the years are: P. R. Elam, C. R. Felmet, T. Bright, P. G. Hoffner, J. C. Blanton, A. H. Sims, J. C. Gillispie, R. N. Hawkins, I. D. Harrill, D. E. Vipperman, J. P. Miller, A. C. Irvin, J. O. Fulbright, W. O. Johnson, J. Hoyle Love, G. P. Abernathy, John W. Suttle, W. A. Roberts, Grover C. Teague, John J. Thornburg, Fred F. Hicks, Richard E. Plyler, and Terry S. Bird.

Patterson Springs Baptist Church



Steve Waters,
Pastor

Patterson Springs Baptist Church was constituted on October 18, 1895, at the old Ellis Schoolhouse.

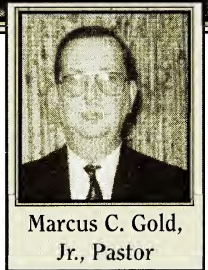
The Reverend P. R. Elam was called as the first pastor of the church. Within two short years after its organization, the membership was able to build the first house of worship. In 1923, another church building was constructed, and in 1967, the current sanctuary was completed. A multi-purpose building was dedicated in 1986. To date, twenty-four pastors have served the church.

Rev. Steve Waters, since 1991, has served as the pastor. Under his leadership, the church has continued to grow, focusing on evangelism and prayer. The weekly Sunday School average attendance is 287 and baptisms have totaled 429 in the past eight and one-half years. In October 1992, a Soul-Winning/Outreach

Visitation program was started and in December 1999, a twenty-four hour "Upper Room" Prayer Ministry began.

A few years ago, the church adopted the theme "Lighthouse for Jesus" (John 8:12) erecting a 24-foot lighthouse on the front lawn, and a 12-foot lighthouse in the sanctuary. The white light in each lighthouse symbolizes the "light of Jesus Christ" and burns steadily. The red light burns each week that a soul has been led to Jesus Christ through the ministry. The red light has now burned 133 weeks out of the last 136. Praise the Lord!

Peach Street Baptist Church



Marcus C. Gold,
Jr., Pastor

Peach Street Baptist Church was founded in 1950 as a mission project by Rev. Bray. Succeeding pastors took the mission from a small block building

to its present day facility which includes a 120 seat sanctuary with baptistry, education hall, and adjoining fellowship hall. The church has space for five Sunday School classes for ages birth through senior adult.

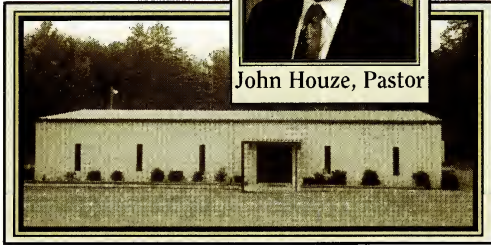
Peach Street Baptist Church has had nine pastors since being formed in 1950. They are: Rev. Tom W. Bray, Rev. Lawrence Roberts, Rev. Eugene Passmore, Rev. Clyde Hamrick, Rev. Howard Cook, Rev. Mike Faulkner, Rev. Rochelle Ingle, and Rev. Mack Hyder. Rev. Marcus C. Gold, Jr., current pastor, was called November 1992.



Peoples Baptist Church



John Houze, Pastor



People's Baptist Church, founded in 1990 by John & Fonda Houze, had its beginning in September 1990. They had a Vision from God to start a ministry for Christ, where all people would be welcome to worship and praise God without prejudice or resentment.

Our pastor was led to a pair of bi-racial families (Ash & Curry) in the Kings Mountain/Grover area. After praying and talking with these families, God reinforced the vision that the time had come for a ministry where people could worship together as equals and worship without fear or rejection, but with praise and rejoicing. So on the first Sunday in October 1990, at the Depot in Kings Mountain, "The People's Baptist Church" came into being.

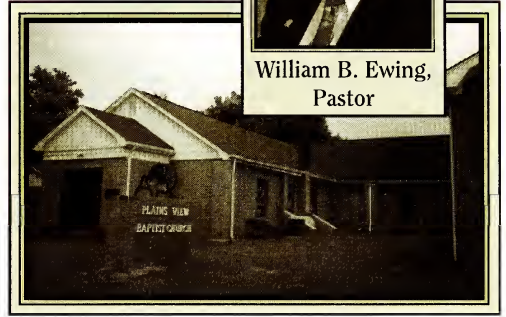
In December of 1990, Director of Missions, Cline Borders, came to the pastor and asked if the Association could be of assistance. Because of the uniqueness of the church, this was the first real out-stretched hand of friendship the church had experienced. After much prayer and dialogue with Cline, and then acting Director of Missions, Sam Synder, the church formally submitted an application in December to become part of the Kings Mountain Baptist Association. Through this fellowship, we believe we have become one of the missing links for racial and denominational harmony. May God continue to help us grow in-love-for-one-another.

Rev. John Houze still serves as the pastor. Church membership is 102.

Plainsview Baptist Church



William B. Ewing,
Pastor



As we moved into our original building on Easter Sunday 1948, we were debt-free. We had survived a cold winter in a tent at the bottom of the hill.

Henry Bingham was kind enough to donate a piece of land for the original building.

Organized under the leadership of Reverend Thomas D. Taylor, the church grew from its charter members of forty to eighty-four the first year.

Baptisms for the first fifteen years of the church's life were held in Buffalo Creek.

In 1950, six Sunday School rooms were added behind the pulpit area. In 1955, the third building program was completed.

From the church's tenth anniversary until the end of Reverend Thomas Taylor's second tenure as pastor, the church grew steadily until it reached a membership of 200.

During Reverend Yates Green's years, Henry Bingham gave additional land for a cemetery. Additional land, from the Reverend Billy Ramseur, was purchased in 1961.

During Reverend Charles Freeman's years, the church purchased the Walter Bingham home in 1964 and the home was used for classes and fellowship. The church building was remodeled to add a vestibule and the entire building was air conditioned.



In 1968, an acre of land was purchased for a parsonage. Groundbreaking services were held in October 1969. Reverend Dean Coffey and his family moved into the parsonage the first week in January 1970. Our first parsonage was rented, which was the Henry Dixon home in Fallston.

In 1983, under the ministry of our current pastor, Reverend William B. Ewing, another building program was begun. A new sanctuary, nursery, additional bathrooms, and a pastor's study were completed and we observed dedication services in June 1984.

We praise God for the growth we are experiencing in our church today. To God be the Glory for the things He has done!

Former pastors that have served Plains View Baptist Church since its organization in 1947: Rev. Thomas D. Taylor, Rev. Roy Walker, Rev. Yates Green, Rev. Max Pendelton, Rev. Charles (Buddy) Freeman, Rev. Dean Coffey, Rev. Perry Jones, Rev. Randall Runion, Rev. Gary Youell, and Rev. William B. Ewing.

Pleasant Grove Baptist Church



Pleasant Grove Baptist Church began in the summer of 1877 when a brush arbor revival was held. It was constituted as a church on October 11, 1878, with ninety-eight members: fifty-two coming from New Bethel, and forty-seven from New Prospect Baptist

Church. In 1878, the first pastor, Rev. J. P. Styres, was called. A Sunday School was organized in 1879, and the church was admitted to the Kings Mountain Association in 1880. The earliest recorded date for Pleasant Grove being represented at the Southern Baptist Convention was in 1919.

After the church was organized, Allen Hamrick donated four and three-fourths acres of land and other members gave lumber and many hours of labor. The new building was dedicated to the service of our Lord and Saviour Jesus Christ. The church was named Pleasant Grove because of its location in a grove of trees. In 1907, the sanctuary was enlarged, and in 1937, the church was remodeled. In 1956, an educational building was built, and in 1965, the church underwent an extensive building program.

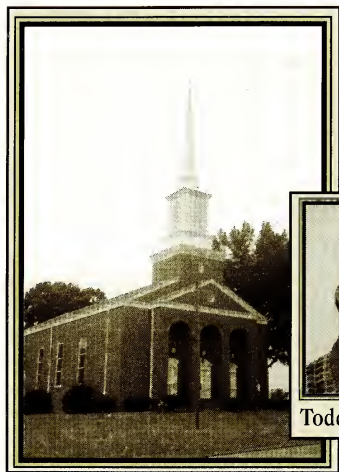
We are extremely proud of the ten men who have accepted the call to go into full-time Christian service. We have also had one pastor and his wife, who were appointed as foreign missionaries to Germany. Many capable and distinguished pastors, interim pastors, and ministers of music have served Pleasant Grove over the years. The lay people also are to be commended for the dedicated service from the very beginning to the present generation.

Pleasant Grove is a rural church, being located approximately eight miles from Shelby, North Carolina, on Highway 18 north. Current membership is 368 with 284 being resident members. Rev. Russell Fitts, came to us in April 1996 and retired the end of January 2001. Mr. Stephen Sain is serving as minister of music.

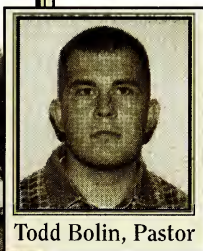
May we be so challenged, by our great history and the work that is before us, that we will dedicate ourselves anew to God and the carrying on of His Great Commission.

"Pray without ceasing."

1 Timothy 2:8



Pleasant Hill Baptist Church



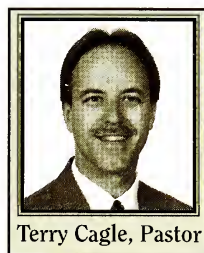
Todd Bolin, Pastor

In 1850, Zoar Baptist Church of Shelby, North Carolina, extended an arm to the Pleasant Hill community, and on February 7, 1851, Pleasant Hill Baptist Church was constituted with twenty-nine charter members. Elder George W. Rollins was the first pastor, serving from 1851-1855.

Pleasant Hill was one of the fourteen churches to request dismissal from the Broad River Baptist Association to form the Kings Mountain Baptist Association. This body held its first meeting on November 7, 1851.

Pleasant Hill is the mother church to three local congregations. In "The Saints at Elizabeth: Their First One Hundred Years," it is documented that Pleasant Hill, often called the mother church of Elizabeth, granted letters to those who united with the church. In 1946, under the leadership of Pastor Lawrence Roberts and members of Pleasant Hill, prayer meetings were held in the homes of people beyond Beason's Creek. In September 1946, Allen Memorial Baptist Church was constituted. Pleasant Hill then reached out toward Shelby, and in October 1949, Putnam Memorial Baptist Church was organized.

Rev. Todd Bolin is the present pastor. Church membership is 325.



Terry Cagle, Pastor

Pleasant Ridge Baptist Church



With a membership of twenty-six males and twenty-nine females, Pleasant Ridge Baptist Church was accepted as a member of the Kings Mountain Baptist Association in September 1915. All charter members are now deceased. Prior to the organization of our church in 1915, a Sunday School was held in the old Pleasant Ridge School building. Mr. P. C. Blanton, then a member of the Beaver Dam Baptist Church, was in charge of the Sunday School.

The first building was erected in the fall of 1915 on a tract of land formerly owned by the L. A. McSwain family. It was a white wooden building.

The Rev. B. M. Bridges was called to serve as the first pastor of this new church and served until 1921. The church experienced rapid growth under his leadership, with many people being baptized in what was called "The Old Billy Hole." The first building seemed quite adequate for the community until 1951. Later a cement pool, to baptize, was built in the church yard and was used until a new brick building was erected with an indoor pool in 1952. Rev. W. G. Camp served as pastor on two separate occasions from 1929-1939 and 1946-1954. Rev. Jesse Blalock served 1940-1945, and was the first full-time pastor. Under his leadership an educational annex was added. In 1952, a new brick building was completed which consisted of a sanctuary and educational facility. In the fall of that



year, a Thanksgiving service was held in the new building. The first church was torn down a short time later. The large bell in the top of the first building is now located behind the present building.

In December 1957, the church building was totally destroyed by fire. For twenty-three months services were held at the Lattimore School building. In November 1959, the present plant was ready for regular services.

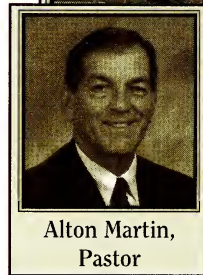
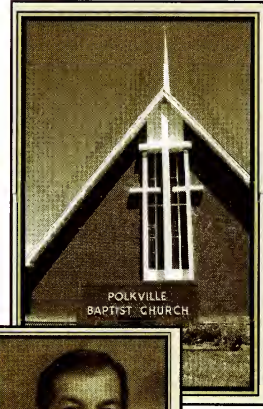
Rev. Albert Hastings served 1954-1957. Under his leadership, the church erected a beautiful two-story parsonage. The church led the Kings Mountain Baptist Association in baptisms. Rev. James Stamey served 1957-1967. Rev. Max Evington served 1967-1974. During this period the church paved the driveway and parking area and purchased property to expand the cemetery. Rev. Paul West served 1975-1979. Rev. Joel Jenkins served 1979-1983. Under his leadership, the church erected a Family Life building, consisting of a gym and fellowship area. Rev. Robert (Bob) Cline, Jr., served 1983-1987. Rev. Terry Cagle began in 1988 and is still serving. Rev. and Mrs. Cagle wanted to purchase their own home, so in 1993, the church voted to use our parsonage as a home for furloughing missionaries.

We have some wonderful people serving on our ministerial staff: Rev. Terry Cagle, pastor; Rev. Andy Oliver, minister of education and associate pastor; Mr. Steve Austin, minister of music; and Rev. Sandra Fambrough, minister of youth/children. We have a growing membership of 635 and are continuing in serving God by spreading the Gospel, as we go on mission trips to different places and minister to people in Cleveland County and around the world.

*"I press toward the mark for the prize of
the high calling of God in Christ Jesus."*

Philippinans 3:14

Polkville Baptist Church



**Alton Martin,
Pastor**

In many respects, Polkville Baptist Church is a young church, established a mere fifty-eight years ago. However, the programs offered and the diverse organization prove that maturity has come fast for the congregation. At present, the total membership is approximately 618 with an average attendance of 270.

In May 1940, a survey was made of the Polkville Community, which resulted in the establishment of a Sunday School meeting at Polkville High School. On July 28, 1940, Polkville Baptist Church was officially constituted. There were seventy-one charter members who came from Big Springs, Double Shoals, Double Springs, Sandy Plains, Union, and Zion Baptist churches.

In October of that year, land was purchased and construction of a sanctuary started. The original building was dedicated in January 1950. In 1960, an education building was constructed; in 1963, a parsonage; and in 1976, the current sanctuary was erected and the original building demolished. On Memorial Day 1982, the church used its Family Life Center for the first time and has since added a tennis court, picnic shelter, and playground.

A new 15,000 square foot education complex was dedicated in February 1994. In November 1994, this building was named for the pastor, Rev. Alton Martin, to commemorate his twenty years of service.



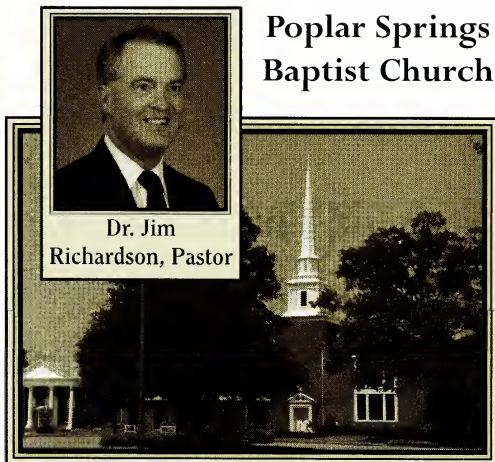
This facility is the first part of a five-phase growth plan adopted by the church under the leadership of a growth study committee elected in August 1989.

The church's program organizations are strong and active, growing and changing over the years to better serve and train their members.

Rev. Alton Martin has served the church as pastor since November 1974 and Rev. Rick Hamrick, has served as minister of youth and education since November 1986.

As the church continues to stretch its wings and search for new ways to reach out and minister, it is good to say that at Polkville Baptist Church, THERE'S A PLACE FOR YOU!

Pastors who have served our church include: Rev. D. F. Putnam, Rev. W. A. Roberts, Rev. W. P. Biggerstaff, Rev. W. V. Tarlton, Rev. Frank Lattimore, Rev. Paul C. Ross, Rev. Kenneth Gibson, Rev. Raymond Crook, Rev. Kenneth Lambert, and Rev. Alton Martin, present pastor.



Poplar Springs Baptist Church

Dr. Jim
Richardson, Pastor

A group of Baptist brethren requested that deacons and pastors from a number of churches meet with them at Shanghai School for the purpose of organizing a church. After several meetings the church was formally organized on Wednesday, September 21,

1898. There were forty-five charter members coming from five churches. The small presbytery composed of ten men from five churches and four ministers declared her a constituted church. The Reverend Landrum C. Ezell was elected pastor by acclamation.

Land for the building and cemetery plot was given by Paxton Davis and heirs. Robert Hamrick and wife gave the church additional land. With Burl Blanton serving as foreman, the men of the church built the wooden structure. The first services were held in the church building August 1899.

The name Poplar Springs Baptist Church was chosen because of the large poplar trees and the springs on the property.

In 1929, under the leadership of Reverend D. Frank Putnam, the church erected a modern brick building which included a sanctuary and basement. The basement, which is still in use today, was for classrooms and a kitchen. This building was paid for during Reverend Rush Padgett's tenure and was dedicated on Thanksgiving Day, 1934.

A sexton's home was built on the church grounds in 1947. Upon completion of the work on the house it was debt-free.

A church library was begun in 1951. An educational plant was constructed and completed in March of 1954. The two-story educational plant was occupied the second Sunday in April 1954.

The church began its full-time program the first Sunday in March 1954, with Reverend W. P. Hall, Jr., serving as pastor. On January 29, 1956, the church voted to build a pastorium.

Reverend J. Edgar Bishop served as pastor from 1962-1972. During his tenure we constructed a two-story building to house the sanctuary, recreation facilities, pastor's study, offices, and classrooms. This building was completed in May 1970.

Dr. Clyde D. Chapman began his ministry at Poplar Springs on June 3, 1973. Under Dr. Chapman's leadership we did a lot of renovations and hired a full-



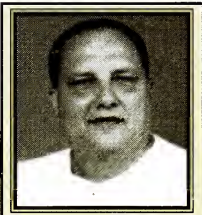
time music/youth director. October 28, 1973, we celebrated our 75th anniversary.

Dr. James B. Richardson is the 20th pastor of Poplar Springs and he began his ministry in July 1986. During his eleven years of service he has been known for his personal visitation and evangelism to the members and the community.

Other ministerial staff includes Rev. Clyde Buckner, minister of music/youth.

January 1998 marked the beginning of our Centennial year. Sunday, May 10, 1998, our congregation approved building a Family Life Center. A dedication service and open house was held September 2000.

These are indeed exciting days at Poplar Springs and we will always GIVE GOD THE GLORY!



David McAnelly,
Pastor

Providence Baptist Church



The need for a church in the St. Luke's Church Road/Mary's Grove Church Road in Kings Mountain was the vision of Rev. Dan Silver, who is now deceased. Don lived in this area and saw the beginning of a multi-housing community. He shared the vision with leaders of Kings Mountain Baptist Association and local pastors. As more and more homes came to the area, Rev. Silver continued to share his vision until people began to take it seriously.

In the fall of 1997, a church growth/church planning class from Gardner-Webb University Divinity School conducted a survey of the homes in the area and determined the need for a church. Ms. Pam Mungo,

Church Planter Strategist of the Baptist State Convention of North Carolina, began working with the Kings Mountain Baptist Association to start a church in the area.

On April 27, 1998, the Association voted to begin a new work in the Mary's Grove Church Road/St. Luke Church Road area. Rev. Billy Ritch, a student at Fruitland Baptist Bible Institute, was contracted as Church Planter Intern by the Baptist State Convention of North Carolina.

In November of 1998, 4.22 acres of land was purchased on St. Luke's Church Road by Kings Mountain Baptist Association and a mobile chapel was placed on the property January 1999. The first worship service on the property was held on Easter Sunday in 1999.

In January of 1999, Rev. Billy Ritch became pastor of the new church, Providence Baptist Church. The church is sponsored financially by several churches in Kings Mountain Baptist Association—Bethlehem Baptist; First Baptist, Kings Mountain; Kings Mountain Baptist; and Oak Grove Baptist. The Association also provides support.

Providence Baptist Church continues to grow through worship, Bible studies, outreach, children's ministry, youth ministry, and music ministry.

Rev. Dan Silver's vision for the church became a reality in April of 1998, when Billy Ritch began working in the community—the week after Rev. Silver died.

Rev. Billy Ritch served Providence Baptist Church faithfully and sacrificially until his sudden death on January 27, 2001.

Rev. David McAnelly serves as church planter, effective May 1, 2001.

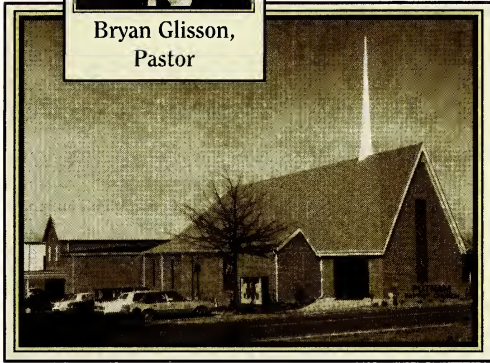
"Neglect not the gift that is in thee."

1 Timothy 4:13



Bryan Glisson,
Pastor

Putnam Memorial Baptist Church



Putnam Memorial Baptist Church began June 1949, when the Kings Mountain Baptist Association, under the leadership of Missionary Lewis E. Ludlum, established a mission by placing a tent in the grove of trees located on the corner of Earl and County Home roads, just below the present church. First a revival meeting was held, then a Vacation Bible School was conducted, and soon a Sunday School was established. This tent became the first church home when on October 16, 1949, a Baptist church was organized with nineteen charter members. For the next six months those joining the church were counted as charter members, bringing the total number to twenty-nine. The church was named Putnam Memorial in memory of Reverend D. F. Putnam, and was received into the full fellowship of the Kings Mountain Baptist Association at the October 20, 1949, annual meeting. Reverend Ludlum served as interim pastor from October 1949, until January 1950, when Reverend Lawrence Roberts became part-time pastor, dividing his pastoral duties between Putnam Memorial and Pleasant Hill Baptist

churches. Reverend Roberts accepted the call as full-time pastor of the church in April 1953.

A lot on County Home Road was purchased and construction on a building began. The second church home, consisting of one large room with a sand floor, was completed within a month. The members met for the first service on December 18, 1949.

On June 29, 1952, a new structure was built. This was the beginning of the third and present church home. In the spring of 1964, a seven room pastorium, with a full basement, was built. In March 1973, a sanctuary was erected. In the winter of 1988, the congregation enlarged the sanctuary, renovated the educational building, and built a Family Life Center, holding the dedication service for the new and renovated facilities on January 22, 1989.

Pastors of the church have been the Reverends Lawrence Roberts, Joe T. Whitworth, Richard N. Spencer, George W. Dowd, Harold L. Threatt, Johnny M. Bridges, Larry A. Morris, and T. Bryan Glisson, present pastor.

The following men have been ordained into the gospel ministry by Putnam Memorial Baptist Church: William P. Shytle, E. Eugene Passmore, Danny Bright, T. Bryan Glisson, and A. Mark Canipe.

Reverend Larry A. Morris resigned, September 27, 1998 on his seventeenth anniversary as minister. On December 13, 1998, Reverend T. Bryan Glisson was called as pastor. On Sunday, February 7, 1999, Reverend A. Mark Canipe was called as associate pastor and music director. On March 19, 2000, Rev. Neil Perry was called as minister to students.

As time marches on Putnam Memorial Baptist Church continues to make history. May the congregation, through prayer, permit God to use them to reach to unchurched in this community for Him and for this, His church.



Ross Grove Baptist Church



Gene Daggerhart,
Pastor



In August 1878, a revival meeting conducted by J.P. Styers, was held in a brush arbor near where the present building now stands. The brush arbor meeting resulted in the organization of a Sunday School in the spring of 1879, which met in a log barn. The Ross Grove School was a one room building equipped with benches made of split logs and a long writing table.

In 1880 the Sunday School was still being well attended and promoters began discussing a Sunday School house. Abel Hardin and wife, Lettie Hardin, offered to donate a site of fifteen acres. The offer was accepted and the grove, now called Ross Grove, was named for Lettie Ross Hardin. A building committee met and decided to build a one room building. The Sunday School building was completed in the spring of 1881.

By request of the brethren of Ross Grove, a meeting was held September 30, 1881, at the new building for the purpose of organizing a church. The temporary organization was made permanent and there were twenty-six charter members.

On March 4, 1904, the church in conference instructed Joe E. Blanton, Sr., to begin taking subscriptions for a new church building, and the first service held in it was Sunday School, August 11, 1905. The first preaching service was held August 16, 1905, on Friday. The formal dedication of the building came May 27, 1908. Sunday School rooms were added in 1935.

The church was completely remodeled in 1943, with new pews, matching paneling and pulpit furniture, a baptistry, two Sunday School rooms on the third floor, and stained glass windows. The fellowship building was built in 1952, and the parsonage was completed in December 1956.

The church voted July 16, 1961, to begin plans for a new church building. Ross Grove Baptist Church was moved from its original site in the grove to Highway 18 north. The education facility was completed in 1969.

In August, 1984, Rev. Gregory Thornton was called as pastor.

On August 11, 1985, a groundbreaking service was held for a sanctuary. The new sanctuary has a seating capacity of 420 and the addition includes offices for the pastor, secretary, and the youth and children's director, a bridal room, choir room, sound room, and baptistry. The vestibule contains, on the wall, the original stained glass plaque from the old church, dated 1881. The stained glass window depicting Jesus as the "Good Shepherd" was moved from the old church and placed behind the baptistry in the new sanctuary. The sanctuary was dedicated on October 19, 1986. The glorious miracle of a debt free building was a reality!

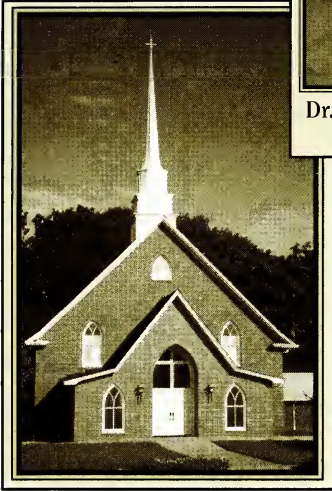
Our present pastor, Rev. Gene Daggerhart, was called June 20, 1993. On February 19, 1997, the church voted to remodel and enlarge the kitchen in the parsonage.

*"Blessed are they that
dwell in thy house; they
will still be praising thee."*

Psalms 122:4



Sandy Plains Baptist Church



Dr. Don McSwain,
Pastor

Sandy Plains Baptist Church was organized by a group of people meeting at a brush arbor on the old

Chancey Grigg farm. It is believed that our first pastor, Rev. Dove Pennell, conducted the meetings. A liquor issue divided the group. Those withdrawing formed Sandy Plains.

The church was constituted on March 24, 1854, at New House, North Carolina, with twelve males and fifteen females as charter members. The church became a member of the Kings Mountain Baptist Association that year. In 1856, Zion Hill Church petitioned to unite with Sandy Plains; they were later received into fellowship.

Services were held on a monthly basis in the one-room log structure. Occasionally, a minister was not available and preaching was not held. Discipline was very strong; any members not in regular attendance or violating any church rule were dismissed. A church mission program was organized in 1871. As the church grew, so did the missions and other programs.

The original structure was replaced in 1877, and the present structure was built in 1912. Sunday School rooms were added in 1924. In 1938, the third floor was added, the church brick veneered, and new pews

were purchased. In 1952, a hut was built for use by the Boy Scouts and other church groups. Remodeling the sanctuary in 1946 was the big project of the year, and in 1956, a modern education building was built. A pastorium was built in 1966. In 1976, the sanctuary was again remodeled, including the building of a vestibule. In June 1985, plans were approved for cemetery expansion, and for an athletic complex consisting of a softball field, tennis and multi-purpose court, walking trails, campgrounds, and a children's play area. The cemetery is completed, and the athletic facilities are being enjoyed by our community. In 1987-88, the hut was expanded, a new storage building was built, and our barbecue pit was extended. These changes were made in order to accommodate the more than four thousand people served at our annual fall barbecue. Again, 1989 was a year of progress. A new pulpit extension, baptistry, and choir loft were built. The first and second floors of the old education building were remodeled, and work was completed on the basement area.

We are proud of our 145 year heritage. May we be reminded of the untiring and devoted efforts of our predecessors who left our rich heritage. Let us work, dream, plan, and pray that future generations will prevail for the glory of God.

Dr. Don McSwain serves as the current pastor. Church membership is 389.

*"Thy word have I hid
in my heart that I might
not sin against God."*

Psalm 119:11



Shelby, First Baptist Church



On June 19, 1847, the church was organized under the leadership of Rev. James M. Webb and Rev. Drury Dobbins.

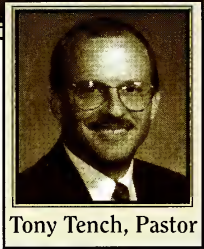
The two men alternated in conducting services. Rev. Webb served as the first pastor of the church.

The church was launched with twenty-five charter members. The first complete list of members in 1871 shows a total of seventy-nine members.

The church joined the Broad River Association in 1847, but changed to the Kings Mountain Association. Harmony did not always prevail but the Association grew.

In January of 1872, it was recommended that each member pay twenty cents to state missions, and actually a list was kept of who did or did not pay. Through those early years, it was the church policy that fifty percent of the church proceeds should go to missions. While that is not currently a policy, the church has remained missions minded throughout its history.

During its early history, the church did have a few slave members who sat in the balcony of the church.



Tony Tench, Pastor

The first church building was a small wooden structure, painted white, with a seating capacity of two hundred. The second building was completed in 1889. The third building was erected in 1910-11. Also, new buildings have included the educational building, the building which houses the Webb Chapel, the Dover Activities Building, and Boy Scout Building.

Miss Attie Bostick, G. P. Bostick, and Wade Bostick were among the earliest missionaries to go out from this congregation. Together they served a total of 110 years as missionaries to China.

The Rev. Amzi Clarence Dixon, a boyhood church member here, became one of the greatest preachers of his time. During his time he held a revival in Clay County resulting in only one convert, but that convert was George W. Truett, one of the greatest Baptist preachers of all times.

Among the pastors who have served the most years was Dr. Zeno Wall, twenty-two years; and Dr. Gene L. Watterson, twenty-six and one-half years. The Shelby First Baptists have served the Association and state convention in outstanding leadership roles.

Music has been a vital part of church activities. E. A. Ruppe was the first minister of music to be followed by Harry M. Pippin. These men set up a fine heritage for excellent music to inspire throughout the years.

To maintain solid religious education and a comprehensive Sunday School have been earnest aims throughout the many years. Naturally, Women's Missionary Union and the Brotherhood have been active components of the church. Scouting, senior adult functions, and recreation also are a part of the active program.

Women have been active in the role of deacon for a number of years, dating back to 1921. The first woman to be elected chairman of the Deacon Board was Rebecca H. Hamrick, who served in that capacity in 1995.



Shelby, Second Baptist Church



On October 18, 1908, a small group of Christians met to discuss the feasibility of organizing a south Shelby Baptist church.



Jerry Lail, Pastor

A motion was made to form the church and a call given for members. During the early struggles of the new church, Mr. John R. Dover, who had just organized the Ella Mill in South Shelby, became involved. Not only did he put personal resources into the church, he served as superintendent of the Sunday School for six years. Mr. Dover purchased the lot and donated the property for the church. Our first building was erected in 1909, and formally named Second Baptist Church.

Over the years, and under the various ministers, Second Baptist has served the Lord and the city of Shelby faithfully. On many occasions the Sunday School membership soared to over 500.

In 1934, a new church was organized in west Shelby, and Second Baptist granted letters to about forty members to unite with the newly organized Calvary Baptist Church.

In September 1940, about 160 members of Second Baptist called for their letters and organized Bethel Baptist Church. Rev. Matheney, the pastor at Second Baptist, went with them to serve as Bethel's first pastor.

In 1955, Second Baptist purchased the land at their present location, 1114 South Lafayette Street. The first phase was completed and placed in use in early 1960. Thirteen years later, under the direction of

Rev. Roy Taylor, Second Baptist voted to begin work on a new sanctuary. The first service in the new sanctuary was held on Sunday, April 4, 1976. The auditorium which seated 500 was filled.

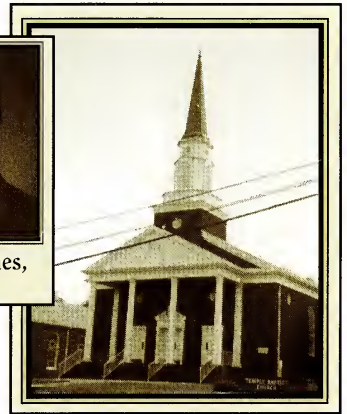
Over the years, Second Baptist has been a strong witness in our town. Many have come to the loving knowledge of the Lord Jesus Christ through the efforts of the pastors and membership. Many individuals have served Shelby Second Baptist faithfully over the years. We at Second Baptist are eternally grateful to our Heavenly Father for all who have come through our doors. We look eagerly and enthusiastically to the future years, with the hope and faith that we can continue to be fruitful for our Lord.

Dr. Jerry Lail began as pastor on January 2, 2001.

Temple Baptist Church



**Robert Haynes,
Pastor**



The actual birth of Temple

Baptist Church goes back to March 4, 1945, in the home of Mr. and Mrs. Ernest Huffstetler at 307 Walker Street.

D.F. Putnam was the first pastor and served until his death on September 14, 1947.

The church was accepted into the Kings Mountain Baptist Association on October 25, 1945. Construction of the first building began in early 1946, and the first service was held in the new building on July 21, 1946. On August 29, 1948, the first service was held in the sanctuary by the pastor, Rev. Frank Monroe.



The third addition, an educational building, was built in 1959, with Jack Weaver as pastor. In October 1970, the fourth and largest building program began and was completed in August 1971, with Frank Shirley as pastor.

From the very start, Temple has been a Southern Baptist Church with a strong emphasis on missions. In 1962, Lewis McGaha led the church to adopt two foreign missionaries.

Because of God's rich blessings upon Temple, many have begun a Christian life under this ministry. Thousands of dollars have been sent to our mission fields and scores of Kings Mountain families have been helped. No one can deny that Temple's fifty years have been filled with color, excitement, blessings, and challenges. Much has been accomplished for the glory of God, but Temple's job is not finished yet. We still need to dream the dream. Just as Temple began from a dream of its charter members, we need to make our dreams come true, too.

Former pastors include D.F. Putnam, Frank Monroe, David Morris, Harvey McElory, Jack Weaver, R.L. McGaha, Frank Shirley, Robert Austin, Gerry Davis, Jesse Johnson, and Gene Hardin. The present pastor is Robert Haynes. The church membership is 311.

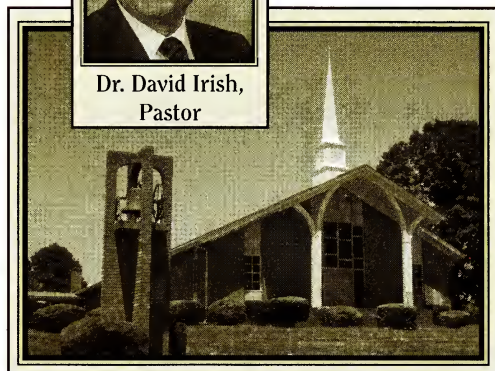
*"O come, let us sing unto
the Lord; let us make a
joyful noise to the Rock of
our Salvation."*

Psalms 95:1

Trinity Baptist Church



Dr. David Irish,
Pastor



Trinity Baptist Church was organized on October 5, 1912. Services had been held for some time previous to this event in the local schoolhouse that was to house this congregation until the third Sunday in March 1913, when the first church building was completed and the congregation held its first service in their own building.

Plans for this building were formed when a group of men of the church met December 31, 1913, in the field adjacent to the schoolhouse and held a prayer meeting at an old pine tree that had been selected as the site of the future church building. The church members began cutting trees for the lumber for this building on January 5, 1913.

Lack of church records have left the early history of the church rather vague. Records after 1917 show the work of the church progressed normally for a number of years.

On January 18, 1948, the church voted to buy property and build a pastorium. Building expansion continued over the years. The church voted to build a one-story educational plant on June 3, 1953. This work was completed and open house was held on March 16, 1959. On January 7, 1967, work was begun on a new sanctuary. The building was



completed and open house was held on November 24, 1968. On April 12, 1970, the church voted to purchase the house and lot joining the church property. This was the site of the old school where the church had her start. The building of an adult education building was approved on October 7, 1973. The old church building was removed in October 1974. The building of a new fellowship building was approved on June 3, 1984.

Former pastors: Rev. J.J. Lowery, Rev. B. M. Bridges, Rev. A. C. Irvin, Rev. W.T. Tate, Rev. Charles H. Stephens, Rev. C. M. Rollins, Rev. M. M. Huntley, Rev. C. W. Walker, Rev. J. Edgar Bishop, Rev. James McAllister, Rev. Raymond Crow, Rev. J. Marvin Simpson, Rev. Arthur Collum, Dr. Ken Klingler, Rev. Michael Frazier, and present pastor, Dr. David Irish, who has served since July 2000.

Church membership is 423.

Union Baptist Church

Union Baptist Church, 3800 Polkville Road, Shelby was organized September 22, 1885, with twenty-six charter members. Two days later, it became the 40th member of Kings Mountain Baptist Association at the 35th annual meeting. Union has maintained a steadfast relationship with the Association.



Mike Shumate,
Pastor

Reverend R. Newton Hawkins was founder and first pastor (1885-1891). The current pastor is Reverend Michael Shumate (1993 to present). Twenty-one men have been pastors at Union.

About the turn of the century, deacons began praying that men would be called from the congregation to be pastors. Incomplete records show nine men have been licensed or ordained for the ministry. Currently, four are church pastors: Marvin Greene, Phate McSwain, Chris Masters and Alex Heafner.

In 1887, two acres of land were donated by Marcus and Mattie Mauney for the first church building and cemetery. The last land was purchased in 1967.

In 114 years, the church has had three houses of worship, a recreation building called the hut, and two parsonages. The first church was a one room frame structure replaced in 1914 by another frame structure. An addition for classrooms was built in 1922.

The present house of worship is a modern brick structure built in 1942-43. It was built on cash bases with church and community members doing most of the work. An enlarged education plant with extensive renovation on the main floor and a new basement with meeting room and kitchen was completed in 1980. The last major improvement was renovation of the sanctuary in 1984. Currently, a committee is studying space needs and a building fund has been established. A children's playground was built in 1998.

Reverend C.C. Crowe was the first occupant of the new parsonage built in 1946. In 1975 it was damaged by fire and replaced with a modern brick house.

The 1889, Union's report to Kings Mountain Association showed eleven officers and teachers and seventy-five scholars in Sunday School. John William Rudasill, Sr. is beginning his 35th year as superintendent. The fellowship visitation ministry is very successful.

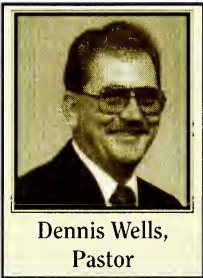
In 1886, the church pledged \$1.00 to Home and Indian Missions. In 1997 the dollar contributions to



missions was almost \$20,000.00. At all times, the church is involved in one or more mission projects. Brotherhood was organized in the 1954-55 church year. For seventy-five years there has been WMU at Union. Mrs. A. D. Harris initiated the organization of WMU in 1923 and gave steadfast leadership for sixty years. In 1982, WMU established a Lottie Harris Mission Education Scholarship.

In 1947, under the leadership of Reverend C. C. Crowe, Union introduced Vacation Bible School to upper Cleveland County. The enrollment was 125. In 1997, Reverend Michael Shumate arranged for children from two day care centers to be a part of VBS. Total enrollment exceeded 100.

Victory Baptist Church



Dennis Wells,
Pastor



In 1947, Mr. Carl O. Buckner and men in the community erected a tent which was located approximately 350 feet southwest of the present site of Victory Baptist Church. The purpose of the tent was for revival services. Rev. Charlie Pickney Conner was the minister who preached at the services, which were held for several months, even during the winter. The congregation of approximately forty people grew and became known as Gospel Tabernacle.

Land for a church building was donated by Mr. and Mrs. Charles O. Buckner. Mr. Buckner drove for miles in the area to bring folks to the worship services.

Gospel Tabernacle sold their church building and property to Victory Missionary Baptist Church on October 27, 1948. The church had been in the planning stages of joining the Kings Mountain Baptist Association throughout 1948. No records pertaining to the actual month or day that the church was considered "organized" into a Baptist church have been found. Since there were members already involved in the work of Gospel Tabernacle who stayed, when the church became a Southern Baptist Church, there are no listed "charter members." Victory had twenty-three members who joined by letter, statement, or baptism from Gospel Tabernacle Church.

The name of the church was not changed legally to its present name until May 1954, at which time the trustees had the deed and name changed from Gospel Tabernacle and Victory Missionary Baptist Church to Victory Baptist Church.

The land on which Victory Baptist Church now rests was purchased from Mr. and Mrs. Charles P. Weir on June 1, 1954. The paid amount for the property is listed as a gift of \$1.00.

Victory Baptist Church has had fifteen pastors to serve her including the present pastor, Rev. Dennis Wells, who began October 12, 1993. Victory Baptist Church's theme is Great is Thy Faithfulness.

Waco Baptist Church

"The Church at Capernaum were constituted the 9th day of July, 1842 by Elders D. Dobbins and R. P. Logan," according to an inscription on the





inside cover of Waco Baptist's first minute book. Drury Dobbins became the first pastor. The church was located just off the National Post Road (from Baltimore to New Orleans) at the site of Capernaum Cemetery.

Capernaum (Waco) Baptist was originally a part of the Broad River Association of SC, but in 1871 joined the Kings Mountain Baptist Association.

Removal of the population to the Waco community at the railroad track led Capernaum Baptist to decide on July 19, 1884, to build a new church at Waco. The annual letter to the Association was submitted under the name Capernaum Baptist until 1888 when the name Waco Baptist began to be used without any official name change.

Royce Ballew, a Texan, was called as pastor from San Juan, Puerto Rico, and began his ministry July 3, 1977. In July 2000, Rev. Ballew retired and returned to Texas.

listed), Rev. Floyd Hollar, Rev. Leroy Jones, Rev. Alfred Edney, Rev. Andy Meade, Rev. Carl Weaver, Rev. Julius Sisk, Rev. Thomas Sisk and the present pastor, Rev. Lero Hudson.

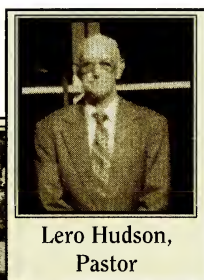
Rev. Lero Hudson has served as pastor for the last twenty-eight years.

Several additions have been made to the church. In 1967, the church was remodeled and Sunday School rooms added with a basement in the remodeled addition. A choir loft was added. Later restrooms, baptistry, and a secretary's office were added. In 1979, a fellowship building was constructed.

At present, church meetings are Sunday morning and evening and Wednesday night Bible study. The church has several different activities during the year. Church attendance is consistent throughout the year. The membership is 100.

Westover Baptist Church

Wallace Grove Baptist Church



Lero Hudson,
Pastor

The
land for
Wallace

Grove Baptist Church was donated by Mr. Lee Wallace. The first church was probably begun in the early 1920s. The first pastor was Rev. Charlie Padgett. The first church burned in the 1920s.

The present church was organized in 1929 and was rebuilt in 1930 with Rev. O.R. Flack as pastor.

Former pastors include Rev. Charlie Padgett, Rev. O.R. Flack, Rev. Dewey Newton, Rev. Johnny Smart, Rev. Chris Smart, Rev. Wallace (first name not



Westover Baptist Church was organized in the year 1950 with twenty-six members. The first meeting of the church was held in the home of Alex Davis. The church held services in the home of Fred Sanders for about two years before a temporary building was attained. The new church was built and finished in the year 1957. The parsonage was built in 1957 and the church bought the parsonage from Hubert Bowen in 1959. The fellowship hall was built in the 1980s.



The first deacons of the church were Hubert Bowen and Bill Bridges. Ruth McDaniel Sanders was the first pianist and Ervin Chapman was the first choir director. The first Sunday School director was Broadus Matthews. The first homecoming held at Westover Baptist Church was in September 1957.

Former pastors are: Broadus Matthews, N. S. Hardin, J. D. McCellan, Floyd Willis, Archie Chapman, Guy Caviness, Henry Iker, Roger Webb, Winford Bagwell, Claude White, L. H. Lovelace, Joe Steadman, Sam Snyder, Larry Haskin and Ronnie Dettter.

Westview Baptist Church



On Sunday afternoon, August 13, 1961, Westview Baptist Church was organized in a meeting at Graham School. Membership was left open for several weeks, resulting in a total of 105 charter members.

A pastorium was purchased in January 1962. On February 18, 1962, Reverend Forrest Teague became the first pastor.

The church purchased five and one-half acres of land on Melody Lane and plans were developed for constructing a church building. Groundbreaking services were held February 23, 1964, and a happy

congregation had the first service in the new building February 7, 1965.

Reverend W. J. Yeaman, Jr., became the second pastor June 24, 1968. A week-day kindergarten and child care was started during his ministry.

July 25, 1975, The Reverend T. W. Estes came as pastor. The need for a full-time music and education director was felt. Terry Childers was called as first full-time music and education director.

Reverend Jerry King was called as fourth pastor in November 1977, serving with him was Bruce Harless as associate minister of education and youth. Michael Deese was called as minister of education and youth in June 1979.

The church voted April 24, 1983, to begin construction on a new sanctuary and five classrooms. Talley Inc., architects, was chosen for design and T. C. Strickland was general contractor.

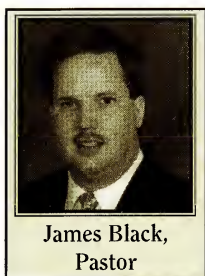
Reverend Randy Godwin became the fifth pastor June 1985. In March 1984, Steve Austin became the associate minister and music director. Dedication of the new sanctuary was held June 24, 1984. From April 1986 until September 1987, Steve Harrill served as director of music and adult education.

Reverend Jim Brackett began his ministry May 15, 1988, and served through April 2000. Larry King came as minister of music and youth on October 24, 1988 and served until January 2001.

On Sunday morning March 19, 1989, a note burning was held retiring a debt of \$270,000.

Marjorie Lancaster was elected the first deaconess of Westview Baptist Church, October 1989.

Westview has always supported missions. We have prayerfully and financially supported groups and individuals to work on site at the following mission fields: West Virginia, Honduras, Brazil, Romania, and Togo, West Africa.



**James Black,
Pastor**

Westwood Heights Baptist Church



Westwood Heights Baptist Church has an interesting history. Rev. Harlan Harris, then pastor of First Baptist Church in Shelby, became burdened that there was no church in the Kings Road community. Under his leadership, and with the support of First Baptist members and community persons, the church was organized on July 9, 1950, as Kings Chapel Baptist Church. There were thirty-four charter members.

The group first met in homes in the community, and Rev. Harris served as Interim Pastor.

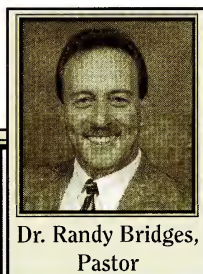
In 1951, the group purchased property and built a sanctuary on Churchill Drive. Later, the church name was changed to Churchill Drive Baptist Church. In 1958, an educational building was constructed to house Sunday School classrooms, a church office, and a fellowship hall.

In 1951, Rev. Yates W. Campbell was called as pastor. Ten other men have served since: Fred C. Crisp, Leroy Sisk, Harry S. Walker, James S. Rice, B.T. Tucker, Jr., C. F. Boykins, Scott Forrest, John D. Hunter, and James L. Black, present pastor.

In the 1980s economic, social, and cultural changes came to the community, and church attendance declined. Church members felt they must make changes if the church survived. In 1997, the church facilities were sold to another group (now Faith Baptist Church), and property was purchased in the

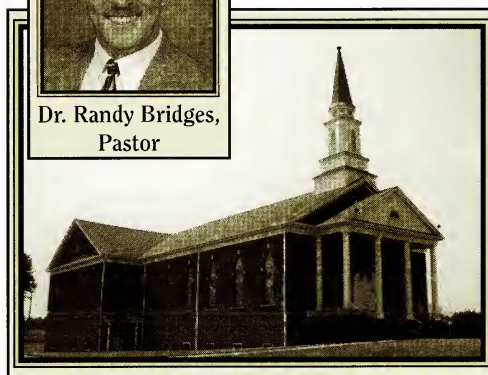
Westwood Heights community. At this time, the name of the church was changed to Westwood Heights Baptist Church. The church met in Graham School and later at the Kings Mountain Baptist Association building.

The new century and the blessings of God hold great prospects for the church. On July 2, 2000, the church called Rev. James Black as pastor, and on September 24, 2000, the first services were held in the new facilities on Dellinger Road in the Westwood Heights community. Our people covet your prayers as we seek to serve our everlasting Lord and be a blessing in a new community.



**Dr. Randy Bridges,
Pastor**

Zion Baptist Church



Zion is the oldest church in the Kings Mountain Baptist Association. Our church was established in 1816, and has been spoken of as the "Mother Church" of our Association.

A brush arbor was mentioned as a meeting place before the first church building, made of logs, was built in 1816. Zion held a membership of thirty.

Listed below are important dates, facts and events about our church:

1858—the second church building was framed;
1865—Zion's Sunday School was organized; 1892—

Church Directory



1894 the first WMU was organized; 1921—first Training Union;

1927—the fourth church building was a brick building; 1948—first Vacation Bible School was organized; 1953—the fifth building was built and is a modern brick structure;

1956—Miss Faye Tunmire was adopted as a missionary to serve in the Phillipines; 1958—the church voted to build a caretaker's home; 1966—August 7th was Zion's Sesquicentennial; 1978—in April Rev. Russell Fitts came to be the pastor at Zion. Our twentieth pastor served fourteen years and continues to be involved in our church as Pastor Emeritus. This year the church made an agreement with the pastor to own his own home. Mr. and Mrs. D.W. Kiser gave an eight acre tract of land to build his home; 1988—Dedication of the Libby Tarlton Senter Memorial Gardens. She and her daughter, Rachel, were killed in service on the mission field in Liberia. The garden was built in their memory; 1991—August 18th, Zion celebrated 175 years. Sunday School attendance was 229. This year renovations were completed to the church buildings; 1994—We adopted our first Constitution as well as became Incorporated; 1997—February 3rd, Dr. Randy Bridges was called to serve as present pastor; 1999—the Scout Hut built behind the Fellowship Building was completed and dedicated; 2000—a celebration of the ministry of Faith Cooper Beam was held at Zion on July 30th. She served Zion in many ways through her dedication to our church, in the past nine years, as minister of music and education.

Since 1990, Zion has been very active in sending mission teams across the United States and abroad.

Zion has been blessed with many scholarship funds. We continually give to the Libby Senter Scholarship fund maintained by the Kings Mountain Baptist Association. The Mary Beth Dorsey Scholarship fund was established in 1998 in memory of one of our youth that died in a tragic accident. The Lee Cornwell Scholarship fund was established in memory

of Mr. Lee Cornwell, a very devoted and generous member. The Earcie Dellinger Cornwell and T. Mills Cornwell Scholarship Fund was established in memory of this very giving and devoted couple.

At present Zion is over half way toward the goal of monies needed for the new Family Life Center. We enjoy great leadership from our Pastor, Dr. Randy Bridges, and look forward to the work that God is laying before us. Michele Strickland serves as minister of music. Current membership is 563.

Zoar Baptist Church



**Dr. Marvin Gobble,
Pastor**

A movement to organize Zoar Church began in 1837. At that time Elder James M. Thomas of the Moriah Association preached a series of sermons at a

"preaching stand," built for public worship, about three miles southwest of the present site of Shelby, North Carolina. Inspired by the support for this endeavor and the large crowds it attracted, the leaders of the community decided that a church was needed. On March 15, 1838, William Weston gave slightly more than one acre of land on which the first Zoar Church was built. The land was granted to E. M. Chaffin, the first pastor, and deacons James Love, and Roberts Putnam.

Church Directory



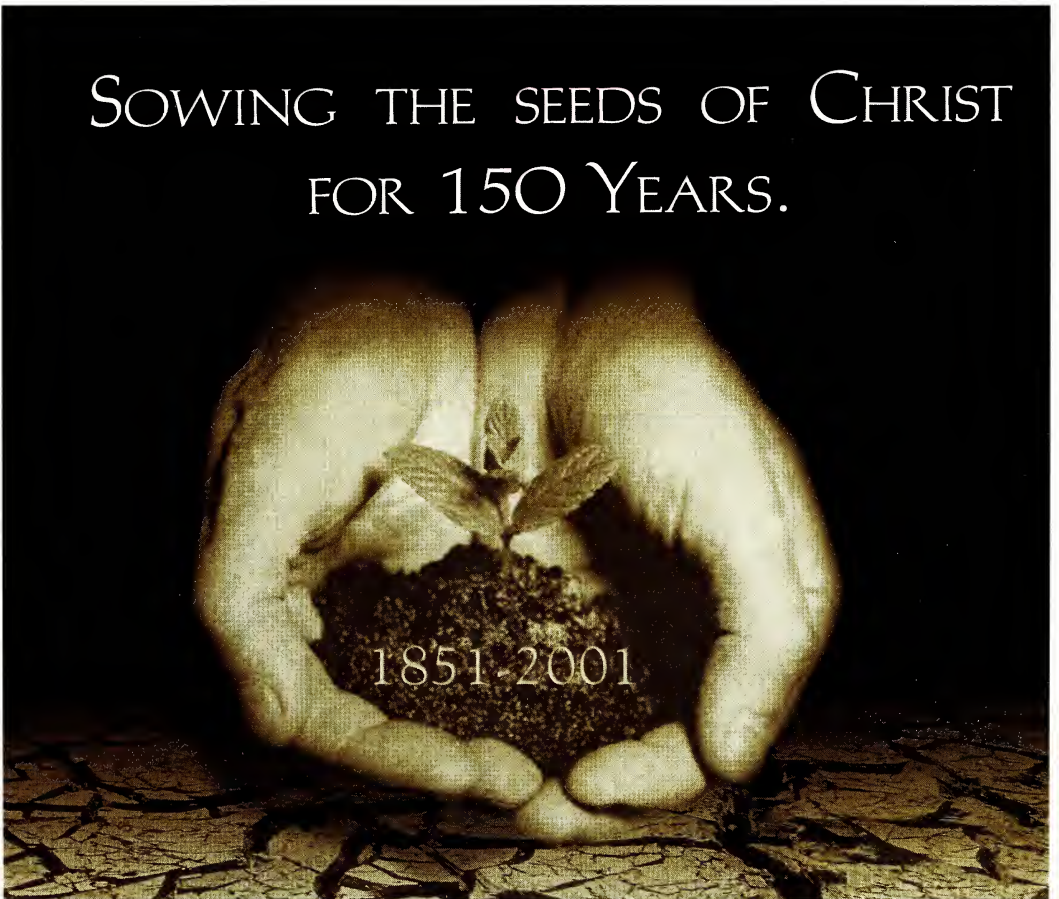
Zoar Church was dedicated on September 7, 1838. The name Zoar was chosen because it meant "place of rest and refuge" or "little" as found in Genesis 19:22. There were twenty-five members when Zoar was organized.

The second church building was built around 1884, and completely remodeled from 1933 to 1938. The third and current building was built in 1954, and dedicated on June 5, 1955. Throughout the years there have been many changes due to growth. The parsonage was made into office space due to the need for more classroom space. A fellowship hall with kitchen facilities was built.

Some significant events in Zoar's history are: staff additions, addition of a ball field and softball league, Puppet Ministry, Youth and Children's Ministry, Senior Citizen's Ministry, Homebound Ministry, Music Ministry. Zoar has a heart for missions. We helped sponsor a foreign missionary and recently sent a church member on a mission trip.

Since Zoar was established thirty-four pastors have served here. The current pastor is Dr. Marvin Gobble. Rev. David Costner serves as minister of youth and children, and Mrs. Marelena Gold serves as minister of music. The current membership is 586.

SOWING THE SEEDS OF CHRIST FOR 150 YEARS.





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